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A Story Beginning at Marriage.

BY HUDSON TUTTLE.

As it runs through the realm of years With a faultless rythm and musical rhyme, And a broadening sweep and surge sublime, That blends with the ocean of tears."

One afternoon in October Mr. Malcolm leisurely walked up the path leading to the Leland residence. He had, after a summer's travel, come for a brief visit to his daughters. The front door was open, and no one being visible, he walked in and seated himself in an arm-chair. The slant rays of the setting sun came through the west windows,

It was a quiet retreat, and he sat motionless with a pleased expression on his intellectual face. Up the walk came Bessie, her hat in one hand, her book in the other, singing low as to herself, "Oh! worship not the beautiful, the lovely early die." One summer had wrought a wonderful change; her pale sarkled in her eyes and rippled in her laughter. As she engred the parlor she suddenly saw her father, bounded to his second night of her life the child was restless and he held her Moses may have been helpful in controlling the semi-barbaric clear than the strained relations existing between the ade, and threw her arms around his neck.

"Where did you come from, papa? How unexpected! I an so glad to see you. What did Mary say?"

"No one is aware of my arrival but yourself."

"Delightful! What a surprise it will be for her. I will go

"No, no; she will come presently. Sit on my knee as you used to do, when a little girl." He gazed into her expressive face for some time and then said:

"Your mother's face in every line."

"I do not remember my mother while on earth. It is sad

not to remember one's mother, is it not, papa?"

"You were too young." "Who cared for me?"

"I cared for you myself. What could I do to please your mother more than to care for the child she left me?"

"I must have been troublesome."

"Not to me. I have carried you for half the night in my arms, and watched by you when ill. I would allow no other hand to care for you. It was sweetest pleasure, for I knew your mother saw and smiled on me."

"Oh! yes; mamma is beautiful."

"You speak as though you had seen her!" "I have, I have! She has often come to me, radiant as a

ilver cloud, and spoken so sweetly!" "When she departed this life, we suffered an irreparable

ou as she could have done." "You must not disparage yourself!" exclaimed Bessie with

marked severity. "You are an excellent man, and my mamma with the child. You appear afraid of it." sa beautiful spirit."

"True, and while you say you see her, I feel her presence and know that she is with us. She could never become so happy in the new life as to forget us. She would be miserable indeed, if not allowed to visit us, whom she loves with the take a needed rest." intense love of her angle-life."

"I am so glad you believe as you do, for it strengthens me; for my visions are so unreal I sometimes doubt."

"It is not a strange belief, my child, for it has been entertained by various peoples, and is expressed in the prayers and hymns of the Churches, Catholic and Protestant. My constancy to your mother's memory shows how strong is my be lief in her presence. She is not dead to me; the body we consigned to earth was only her worn garment. She, not being dead, is still my own loved wife, and when I too cast aside my earthly garment, we shall meet with joy, knowing that forevermore there will be no more parting."

"Oh, that will be sweet, and I shall go, too, and we shall all manity a trifle shaken. be reunited!"

"Say, not reunited, for we are not separated. The veil of land. invisibility which conceals the world of spirits from the world of men is of thinnest texture. I can feel the currents our little grandchild?" of thought flow through it, and our friends can on the other

They were interrupted by the entrance of Mary. "How like your mother you become with years!" exclaimed her

"I hope I inherit with her face her lovable qualities."

"That necessarily follows; I see by your face that you are happy in your new life." "I am truly happy, dear father; my husband is all I could

"I am glad you are proud of your husband, but you must not forget self culture in your trust, else while he goes on you will remain, and will wake to find an impassable interval between you. Although it may be bridged by love, its existence will mar your happiness."

"Oh, tell me how I can prevent the least divergence!"

"You must cultivate yourself as he does himself. Your mother and I read the same books on the same subjects, and tears which moistened his eyes. labored together. We were one, and there was no 'growing dissimilarity' between us. On the contrary, there was a growing similarity. We were the most attractive company for each other, and whatever advantages I might gain, I never accepted them unless shared with her. I do not believe weariness ever came to two noble and pure hearts that love each other."

"Young as I was I remember well the library-I ushered into an atmosphere fragrant with affection."

"You were a lyric song dropped into the prose of our lives. You were an immortal pledge of our mutual trust, and edu- subscription the same, \$1 per year. How a paper so large and the sword, and speedily pierces through the weak places in cated us out of a great deal of selfishness, thereby refinding excellent can be printed for so low a price is a mystery only dogmatic armor, and the omnipresent press heralds the news

a queer traveling bag you carry!"

I returned from my journey, I staid only a day at the old publisher does not make many promises, but his paper is so and are coming to a realization that they are being used by ments lately made by medical men in high standing, of the home, before coming here. I visited your mother's grave, for well filled that it speaks for itself. Hudson Tuttle is a pro- the Jesuits to pull the Catholic chestnuts out of the fire; to although she is not there, the sad associations lift my soul out minent contributor, and Mrs. Emma Rood Tuttle has charge strengthen the hold upon the ignorant masses of the Church of this world and bring me close to her as she was while on of the Women's department. Success to the LIGHT OF whose head is the only infallible guide to religion-holding earth. I passed through the rooms, of the old house, and TRUTH. "The king is dead; long live the king."—Carrier seated myself in the library. There I saw this satchel hang- Dove.

ing as you left it. I said, I will fill it with apples from the wine apple tree, of which Mary is so fond, and carry it to her."

She was too overcome to speak, and silently took the satchel; as she unclasped it several of the dark-red apples fell into her lap. Oh, what a rush of memories! A little child led by a beautiful mother; a little girl gathering the pink and white blossoms to deck her tangled hair; a larger girl gathering apples in the autumn days; now a woman receiving them as a souvenir from the old home She threw her arms around her father's neck and tears fell fast as he drew her to him and said :

"Sit on my knee with Bessie, again, and we will all float over the tide of memories together."

CHAPTER V.

"Have you not heard the poets tell How came the dainty Baby Bell In to this world of ours? The gates of heaven were left ajar, And thus came dainty Baby Bell Into this world of ours.'

Mark and Mary Leland. While she could detect in the face incandescent light of spirituality and discard the tallow-dips cheeks were now red as the sunset, and her retiring ways had of the infant daughter the exact expression of the father, he of traditions, accepted as infallible. God only speaks to hu- Ignatius Loyola in 1534 the elections of the generals have neided to a buoyancy, a fullness of life and energy, which could detect the perfect features of the mother. Mark would manity mediately through the operations of natural laws in been held invariably in the Eternal City. The present inresign the care of the wee stranger to no other hands. The which miracles have no place. The "Thus saith the Lord" of stance is therefore the first of the kind, and nothing is more nestled on a pillow, listening to the soft breathing of the worshippers of golden calves he led out of Egypt, but is of papal regime and this mighty power, which for over three sleeping mother, happy that she rested so sweetly, until the little avail among the worshippers of golden coins in our centuries has performed such a matchless part in the rise and grey dawn paled the lamp. The little one nestled and the somewhat more civilized time. mother awoke.

"Let me have her now, Mark," she said.

to have her between us!"

were getting jealous," responded the mother with a smile. "Are you so very happy?"

"I have no other duties comparable to caring for you at this time, and attending to your wants until you are again is the real and the material is simply its tool, the clay cruci-

me to care for the baby to-day."

The baby began to cry, and Mark took it up and carried it around the room.

"Now Mark, you will rue that business. It will soon learn that it must be carried when it cries, and you will have no end of it."

"Why, mother, I enjoy carrying her!"

nor will you be present, and its mother's arms will ache for and forever. oss, especially you and Mary, for I could not sympathize with your folly. Better begin right."

He sat down with baby in his lap.

Mary smiled, but seeing his embarassment said:

take care of her to-day, and I want you, Mark, to go away and norance of the great future; they can not dispense with faith

When he left the room grandma continued:

"You are spoiling him, Mary. You are yielding your indiriduality to him."

"A woman has the same rights by nature as a man, and her opinion is as valuable as his, and on some subjects may be

"And his on some subjects more valuable than hers. We are one."

who had seen enough of the world to have her faith in hu- intelligence. Nothing but chaos comes from chance (if

"I am glad to see you so well," he said cheerily. "How is

"It is very well, father," she replied, smiling.

take your first grandchild. It is one to be proud of."

"Why father," responded grandmother, impatiently, "it the very picture of Mark when he was a baby." "Does it not remind you of old times, mother?" asked Mr.

Leland, pleasantly. wish, and I have that perfect rest which comes of perfect has awakened many thoughts that have long slumbered. They

have named the baby." "Ah, what name have they given?"

"May her fate be better than our lost one's," fervently spoke

but she may have gained."

(To be concluded.)

A new spiritual paper arrived at this office. The Better Way has gone the way of all the earth; but its spirit still lives in the LIGHT OF TRUTH, which comes with a new dress, lisher-editor's name not given. The place of publication re- priests and their tools; now the spirit of inquiry will not be solvable on the theory that there is a bank account back of it; throughout the world. Here Bessie interrupted by exclaiming: "Why, papa, what otherwise the editor would have to live on hope until his subscription list ran high enough to enable him to live on his

Wiltien for the LIGHT OF TRUTH

NATURAL LAW. ALBERT MORTON.

"Law is a rule of action prescribed by a superior power,"-Rlac

Doubts to the world's child-heart unknown (Juestion us now from star and stone Too little or too much we know, And sight is swift and faith is slow The power is lost to self-deceive With shallow forms of make-believe.

-J. G. Whittier.

The grand old poet who recently left the world of "makebelieve" to enjoy the freedom he so richly earned in the world of realities, whose pen in the cause of freedom was mightier than many swords, herein graphically and tersely embodies more truths in a verse in relation to the present conflict between Materialism and true Spiritualism than can be found in volumes of orthodox sermons.

The child-age of miracles is outgrown by those who do their own thinking, and if the Protestant Churches would progress or even hold their own against Materialism and Roman Catholicism they must study their Scriptures by the

In the most conservative profession the progressives are the policy of the Pope is to yield to the demands of liberal discovering that there are more potent remedies than ma. thought and identify the Church with the achievements of He laid the infant in her arms, saying: "It is so strange terial drugs, that the cultivated will can produce anæsthesia more profound than that caused by morphine or ether, and distasteful to the austere views of the Jesuits, who rigidly en-"If I were not so happy in having her, I should think you without their deleterious after-effects. Many of the most force all the penances and subservient policies of the mediæval highly cultured in the ranks of material scientists have ages. learned that the powers of the human mind, as illustrated by "Unspeakably happy; but I fear I keep you from other clairvoyance and psychometry, are opening new fields of research which but a few years since were stigmatized as illusionary and unworthy of investigation; that the spiritual ble in which the spiritual gold is to be refined, freed from all its dross when we understand and live in accordance with natural, spiritual laws. How essential, then, is it that the teachers of what is claimed to be the gospel of "Peace on earth, good will to man," should shake off the shackles of theological dogmas and traditions and realize that any religion that is based on infallibility and miracles is transitory and destined to be outgrown and cast aside by all intelligent minds. The only religion which can be permanent must be in accordance with natural laws, which are "without variableness or the shadow of turning," the same yesterday, to-day,

I have for years been convinced of the truth as expressed by Robert Dale Owen, in "Debatable Land," p. 194 wherein he "I hate to say it, Mark, but you are exceedingly awkward said: "Men can cheerfully dispense with the dogmatic mysteries which have formed part of all infallible creeds; they can be thoroughly happy and contented, though the inscrutable enigma of the divine hypostasis remains forever unsolved; "No, no," exclaimed grandma, "give her to me. I came to but they can not be happy, they can not be contented in igand immortality.

"So universal, so deep-rooted in man's heart is this sentiment, that, if the sole alternative be between Roman Catholicism and Materialism, Catholicism will be the popular "If our ways are the same, I do not know how I can avoid choice. In other words, the masses will resist the tendency of the age to discard the doctrine of a direct revelation from God, unless it can be shown that spiritual knowledge, including proof of immortality, can come to man, like physical knowledge, mediately, in virtue of natural law.'

Infallibility can only be claimed for the action of natural law, which are ordained by intelligence-call the intelligent "I pray you may ever remain so," fervently spoke grandma, power what we may—for we can not conceive of a law without chance exists in divine economy) and the tendency of everything is towards progression, which is the product of intelligence, ever pointing higher, still higher.

> If Jesus performed wonders which seemed to the ignorant of his times miraculous, and similar or surpassing wonders are now of daily occurrence, in the presence of persons having no belief in his divinity, it follows, as a matter of course, that those "signs" follow in accordance with still existing natural laws, and theories of the miraculous intervention of a personal god fail to explain the phenomena. The woman of Samaria said, "Come and see a man, which told me all things that I

Making due allowance for the extravagance of the woman's "I confess it does freshen my memory, and another thing statement the case can be paralleled by the experiences of thousands of living witnesses who have tested the powers of clairvoyant mediums; and the same can be said in relation to the cases of healing supposed to be miraculous.

The young Mexican girl is canonized by the ignorant people who have been restored to health by her healing touch, but denounced by the priests who would monopolize all "It may have been for the best. Who can tell. We lost, mediumistic work to magnify the power of Catholicism. The sapient fossils in the priestly and medical professions Grandfather bent his head, for he wished to conceal the have yet to discover that the action of human or spiritual magnetism is more potent in the treatment of disease than medication in many cases, but they still deny the efficacy of treatment which was depicted on the walls of Egyptian catacombs before Jesus was born.

We need have no fear that any Church, "Catholic or Protestant, can obtain such control over the masses as they and columns as wide as those of the Dove. C. C. Stowell, once had. The dark ages had no printing presses for the formerly secretary of the Better Way Company, is the pub. people; then the ability to read was confined mostly to the mains the same, 206 Race Street, Cincinnati, and the price of checked by any priestly bidding. The pen is mightier than

The reign of intolerance founded on the infallibility of Pope or book and miracles draweth near its end. Intelli-"A very queer satchel which Mary will remember. When advertisers, who in such case would pay high rates. The gent Protestants feel the galling of the Calvinistic harness, the keys of heaven and hell.

To find a homely but apt illustration of the consequences and murder!

of a collision between natural law and intolerant presumption we have only to revert to a Parliamentary examination held in England within the memory of many now living. When the committee sought to crush the agency which was destined to transform the world one of the members asked George Stevenson: "What would be the consequences if the engine going at such a great speed (twelve miles an hour) were to strike a cow?" Sturdy George's answer may serve as a lesson to the Churches, it was: "It would be very bad for the coo."

The air-line, well ballasted track is natural law, and no infallible brakes of papist anathemas or Calvinistic predestination and infant damnation can stop the engine of progress on that track-priests and laity may find safety in the cars, but if they obstruct the way 'twill be "bad for the coo."

Written for the LIGHT OF TRUTH.]

WHITHER ARE WE DRIFTING?

WILLARD J. HULL.

A very important and significant occurrence involving some great political and religious revulsions in Roman Cathoic circles has recently transpired in the election in Spain of successor to the late Father Anderledy, the general of the Jesuits. Ever since the founding of the order of Jesuits by fall of nations. Extremists are not wanting who declare that progress, and that this weakening on the part of the Pope is

Azpeita, a small village in the north of Spain, where Loyola was born and where the celebrated monastery of that name stands, was chosen by the congregation as the spot to elect a new 'Black Pope." The Jesuits have always dictated to the Vatican where the papal regime has run counter to their behests, they acknowledging no authority in the Catholic Church save the White Pope. History is full of incidents where the demands of the Jesuits have been met with obstinacy, and in most instances the obstinate pope was brought to time. And, on the other hand, the Jesuits themselves have suffered much in the various civic and religious upheavals their intrigues have engendered, and it is a notable fact that in nearly every embroglio-they have engaged in their own discomfiture and persecution have followed. Still their amazing organization and persistence find them to-day a power at which even Rome trembles. What the portent of the present irruption may mean remains for time to determine. The new general, Father Martin, is known as an implacable foe to every innovation upon the established rites and prerogatives of the Church, and the order as well. The military discipline introduced by Loyola is still a cardinal principle in the order, and all members must obey implicitly the orders of their superiors. The new general proposes to see that obedience is not allowed to become lax. The Queen Regent of Spain is reported to be dominated by his influence and a powerful alliance between the Jesuits and the Spanish throne is amongst the pressing probabilities of the near future. What such an alliance means is to be known by reading the past history of all such combinations of State and Church. The total elimi-Spain once more transformed into a theatre of torture and death are the natural happenings to be looked for under a revival of the old blue laws.

These matters are of special interest to Americans from the fact that Jesuit ascendency in this country is spreading with alarming rapidity. That forthcoming history may not record the downfall of our own institutions by reason of the implacable menace of this order and its insidious attacks, depends altogether upon the wisdom and activity of libertylovers throughout the country. The Jesuits are plotting and plotting, and the country is drifting and drifting. It must not be supposed that these men are amongst the ignorant classes. They are all trained and educated in every branch of physical and political science and theology. With an organization as complete as the works of a watch, and every wheel of it moving in accordance with the main spring, they form a tremendous power against which no idle or casual protest can stand a minute or have the least weight. It is well known that the cities of New York, Baltimore, New Orleans, and St. Louis are controlled, municipally, by Romanists. Other large cities, notably Philadelphia, Cincinnati, Chicago, Cleveland, Buffalo, Pittsburg, Albany, and San Francisco, are in great part ruled by them. The order has gone forth from the Roman Pontiff that American Catholics must take an active part in every political move, property must be secured, land monopolized, and the ballot used for the purpose of enhancing the ascendency of Roman Catholic policies. If the present property holdings and other vast sources of wealth in every town and city of the Union does not speak loud enough in echo to the papal pronunciamento, where are we to look for a louder voice?

There is no war between the Jesuits and the Vatican on the policy of Roman aggression in the United States, and should either one go down in the struggle which the recent election in Spain portends, nothing is surer than that the survivor will lose no opportunity of subjugating this free country to its own domination. It behooves every thoughtful American citizen who loves his country to be on the alert and offset by his intelligence and the ballot the baleful menace besetting the nation.

Brown Sequard, whose elixir created such a furor a year or two ago, has produced a new treatment of disease. It is real animal magnetism, for it depends on the influence imparted by animals. The process consists in placing over the diseased part an animal, cat, dog, etc. It is said these absorb the disease, and some remarkable cures are reported. This seems like a step backward, but it is better than the experiinjection into the veins of the highly poisonous festering concoctions of nerve tissue, glands, etc., with the expectation of curing disease. With Brown-Sequard and his followers it is 'medical science," with ordinary men it would be quackery

A new life threw its soft yet adamantine bands around

duties; if so, I pray you go for to-day."

A slight rap and grandma entered. "Now Mark," she said, "I insist on your going, and leave

"Delightful now, no doubt, but it will not always be little

"Give her to me, Mark."

They were interrupted by the entrance of grandfather Le-

"Here, grandfather," said grandmother, proudly, "here, "It is like a photograph of Mary," said grandfather.

"They call her Dell, after cur own dear child."

CHAPTER IV. "Oh 'a wonderful stream is the river of Time,

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WOMAN AND HER MISSION IN SPIRITUAL PHILOSOPHY.

A Lecture Delivered at Lake Pleasant Compmeeting, August 1, 1942, by

It has been truthfully said that "woman is the mother and the moulder of mankind. She is the director of human destiny. Her manifest mission is to bless and brighten our earth, and to make it a better and more beautiful abode-Civilization has gone forward or backward in exact accordance to the condition of woman. As far as her influence has been felt and favorably exerted, there has been great progress. When she has been suffered to remain in ignorance and slavery all progress has been arrested, or the race has relapsed into inertia or barbarism."

Both sacred and profane history teach that at early periods in the development of civilization women have been temporarily elevated to high positions, and in some few instances, even to be made queens and empresses, notably Queen of Sheba, Queen Esther, Queen Deborah, of Bible notoriety.

In profane or secular history, we find the names of Queen Zenobia, Cleopatra, Semiramis; in later years we have Queen Elizabeth, Queen Anne, Empress Josephine and Eugenia Empress Maria Theresa, Oueen Victoria, and some others.

But the dominating spirit of man, and the teachings of St. Paul have generally retired women ingloriously to obscurity before she had an opportunity of proving to the world her ability to direct the affairs of a nation, or of promoting the interests of its people.

Only since the dawn of the nineteenth century has there been a hope for women to advance to the front and take equal position with man in the social and political life.

And even now, near the close of the century, it is only with remonstrances that the right or the ability of woman is recognized in the affairs of State. Although in some States and Territories in America the contest has been given up, and in others the right to legislate upon educational and moral questions is acknowledged. The time, however, is rapidly approaching when woman will be recognized as the equal of man in all the relations of life except the physical, and the advantages she possesses in other peculiarities more than counterbalance that deficiency.

While the right of suffrage is among the important acquisitions that may be expected in the near future, beyond the mere right, it is principally important only from the social and moral influence it would secure to woman.

Whenever woman enjoys the right of suffrage it will be possible to enact and put in practical operation prohibitery liquor laws and some other similar ones never before enacted.

But it is not my object at this time to discuss the freedom of the ballot, but to show the importance of educating woman up to the proper standard of exercise. Not that a large majority of American women are not far better qualified already to exercise the right of franchise than are nine-tenths of our foreign population who do enjoy it. But when our emigration laws are properly amended, which can not be much longer delayed, that important franchise will only be enjoyed by those capable of appreciating it.

I want more particularly to call the attention of the women of our denomination, Spiritualists, to the rights and privileges they already possess, and to awaken in their minds a more lively interest in the great field now open and opening before

Among the first I would mention, is their work and adaptability, to intructing the young also in the management of church, benevolent, and social organizations. It has long been the custom among all orthodox denominations of Christians for women to take a prominent position in the auxiliary steps in the organization of society, and in this I am glad to know Spiritualists are no exception.

But the time has come when it is necessary to draw the line of demarkation, not that the field is broad enough for all denominations to work in harmony, but such is the jealousy, the bigotry of many orthodox denominations, that they scorn to be identified with Spiritualists upon the principle, "I am holier than thou." Hence the importance of erecting a standard of our own, and entering the field independent of all others. When we have shown our ability and desire to lead, we shall be recognized by the world.

"By their work ye shall know them," is the criterion by which we must be judged; no matter what our professions, the world is looking to see if our works and our lives correspond with our teachings.

Never before has spiritual philosophy occupied so prominent a position before the world as it does to-day, and it becomes the duty of its professors, as well as their privilege, to step to the front and raise high the standard of its principles and their devotion to the cause.

If we judge by the signs of the times and the rapid changes now being made, it is safe to say the advent of woman as an important factor, as the equal of man, in all departments of social and political life, is dawning, and will soon be an accomplished fact.

Nothing can contribute so much to the success of that change as education and a knowledge of the mechanic's arts and methods of business in all departments of life. Such knowledge will secure a competence, an independence, always necessary to command the respect of our associates of either

Without these great auxiliaries, no matter what the legal status of woman may be, she will always be at a disadvantage when in competition with her more aggressive rival.

Let us see, then, what are the opportunities, the possibilities, now presented to women to overcome these great embarrassments she has so long suffered from, the acquirement which may render her so much more useful, independent, and

As Spiritualists, we have a much greater incentive to secure the means of making ourselves useful in this life than can possibly be presented to orthodox communities.

As our faith emphatically teaches, "As we sow in this life, we shall reap in the next."

In a work published some twenty years ago, which doubtless many of you have read, entitled "Cyclopædia of Woman's difficulties to women, but which are pursued almost exclusive-

ly by men. Since that time many occupations then unknown to women and girls, are now satisfactorily filled by them; in fact, but few if any remain entirely unrepresented at the

present time. The change has been very rapid, and it is believed will be continued until the question will be one of ability and not of sex. Let us briefly contemplate the situation:

The occupation of telegraphy seems admirably adapted to by which means they soon become familiar with the duties of the great cause is steadily moving forward. the office, and if ambitious to succeed may ere long be entrusted with the responsibility and care of small offices in country towns or railroad stations, and ultimately to first-class positions. In 1867, only twenty-five years ago, it was estimated and girls employed in the telegraph offices, at salaries ranging more important and influential position than men. In a bow down before them.

unusual to see semale telegraphers engaged in large business says of woman: "Men go prowling about seeking to seduce offices with a much larger proportion of men. Now, they are and ruin girls, and they will stand by each other even in this seen everywhere, at work, indiscriminately, regardless o sex infamous business. When a poor girl, overcome by an oilyand at about equal salaries.

The invention of the type-writer has rendered it almost imperatively necessary that short hand should be learned, and now those two combined, furnish employment for thousands of women in all cities and towns of any considerable importance. This is one of the many occupations that seem better adapted to the quick perception and deft, nimble movements of women than of man, and it is presumed that there are many more females than males now employed in that pleasant occupation, and at equal salaries.

Among the most useful and benevolent occupations, and one that is always in demand, is that of a trained nurse. That women are better fitted for that delicate and sympathetic position than men, no one will contend. To become a trained and capable nurse the applicant should apply to a training lift you into a heroine. If a few hundred of you would join school, which may now be found in almost every city. If suited to the profession, they are usually taken in for two years certificate of qualification, which enables them to secure a situation in any hospital or private family in want of a nurse and at a salary but few other occupations command. While this profession may not be among those styled "genteel professions," it is one especially calculated to develop the that they were dealing with your friends, and therefore with finer feelings of the heart, and bring into action the nobler faculties of humanity. Every true Spiritualist will find in this profession not only employment for the physical body but spiritual food upon which the immortal spark may feed and grow brighter to the end of life. Therefore, this occupation recommends itself especially to Spiritualists, whose sympathies are with the afflicted.

There may seem too wide a distinction between the pro fession of a trained nurse and a physician to be discussed in so close connection. In an educational sense this is probably true, but as a benefactor, a solace in human suffering, and in disease there is a connection, a sympathy that should never be separated, and except in extreme cases, between the physician and the trained nurse, the latter is often the most useful. But the long years of study devoted to the acquirement of a knowledge of medicine and its application to disease in all its varied forms can not be too highly appreciated or dispensed with.

But the time has come, through advanced thought and the influence of liberal education, when we are no longer obliged to associate with the sick-room and the delicate, nervous prostrate patient, often a sick child of tender years, or a devoted mother in the last stages of disease, the rough mascu line figure of a physician, often overcome by loss of rest and fatigue, from excessive practice, we have an alternative in a well-educated, tender, sympathetic woman, whose nature and association qualifies her far better for the sick-room than can be expected from the large majority of practicing male physicians of to-day. Although for the want of confidence we are often inclined to call in some of our old and very excellent physicians, of whom there are many in all cities and towns.

But the rapid strides that are now being made by so large number of thoroughly educated women through medical institutions, spirit influences, and the study of materia medica leaves no doubt that the time is near at hand when those who feel they prefer a female physician will be able to secure good one. There are many of what are termed "genteel professions" in which more or less women are engaged, and others are preparing to enter them with assurance of success. But it is to the other occupations in life, the less genteel, I wish to ask your attention.

Instead of being the employee in all the occupations in mechanic arts, and in so many trades and mercantile pursuits, why should not women become the master mechanic, the printer, the book-binder, the publisher, the engraver, the photographer, the designer, the painter, the manufacturer, the broker, or the merchant? Women constitute a large proportion of the employees in many of these occupations, and still receive far less pay for doing the same amount of work than is paid men. Experience has shown that the administrative ability of women is quite equal to that of man, and in the few instances in which they have figured as employers and managers, the result has shown them to be equally capable. As teachers and mediums their record is even superior to that of men in many instances.

It is idle to claim that the employment of women is deiving men of the opportunity of making support for themselves and their families. There are many occupations, even in cities, that women are not in any way fitted to fill, and in the country, in agricultural districts, in mining, in lumbering, and in many other situations, there are innumerable enterprises awaiting development, far beyond the labor supply, and which can not be consistently performed by women. It is claimed that women with families have domestic duties that are quite sufficient to occupy their time and attention. Granted. But what is to become of those who have no families, the unmarried, which sometimes amounts to twenty-five per cent, in excess of the opposite sex, and how often does it happen that women with families are compelled to support them by their

No greater mistake is ever made by women or girls than a desire or an effort to live without some legitimate employment. If they belong to families who have a competency and are willing to support them in idleness, they will learn when it is too late, perhaps, that in proportion to their usefulness will their happiness depend.

From the standpoint of a Spiritualist, every effort to promote the good of society or to throw in the pathway of those around us beautiful flowers, and to elevate them by our example, not only results to our happiness in this life, but in the one that follows. Here, then, is a field for philanthropic labor, which is already engrossing the thought and the effort of the active women in our denomination, and, in fact, of all other sects. But it seems needless for me to enumerate them, Still I may be excused for referring to one or two of what seems to be the more necessary in the great work of moral reform.

The first, and the one upon which depends the success of Work," by Virginia Penny. She mentions more than five all others, is that of temperance. The Christian Women's hundred employments in which there are no insurmountable Temperance Union is engaged in a work that is entitled to the respect and support of every sect and denomination, and upon the success of that cause depends the suppression of a greater amount of crime, misery, and unhappiness than is produced from all other causes combined. This may seem an exaggerated statement, but when the facts are considered with the legitimate results attending the excessive use of intoxicating stimulants, I apprehend this estimate will be found within the truth. While this is a work in which every philanthropist, either male or female, is interested, it seems to have fallen more especially into the hands of woman, woman, and even to small girls, as errand girls and assistants, and I am glad that under their wise and persevering methods

But as I have before intimated, I do not look for successful prohibitory laws until enacted by national legislation, and then only through the influence and votes of women.

The second and last great moral reform to which I will rethat there were in the City of New York but thirty women | fer is known as the social evil. In this women occupy a much

OUR CONTRIBUTORS. from twenty-five to fifty dollars per month. To-day, 1892, popular work published more than twenty years ago, by Dr. the number is estimated at 37,000. A few years ago it was Dio Lewis, entitled "Our Girls," speaking of the social coul he tongued villain, perhaps by a promise of marriage, consents to sin, how you drop her, shun her, and sneer at her. Ahundred times I have heard chivalrous men declare that women have no honor; they never stand by each other; if one gets into trouble the rest forsake her and run away. Girls, if you care to commend yourselves to men, stand by these unfortu nate ones, encourage them, help them. You need not fear being soiled; the spirit in which you engage in this angelic ethics, grand philosophical teachings, and not the the service will serve as a perfect shield. I know something of men. I have been much in society, have been to some extent a man of the world, and have talked with hundreds of men about women. I am confident that nothing would so elevate a young woman in the estimation of all noble men as the brave defense of an unfortunate sister; it will thrill us all, and hands around the social evil, even in a city like Boston, where upon examination they are found, by the board managers, it has attained large proportions, you could bring it within easy reach of Christian aid. Nothing this side of God do free of expense. At the expiration of that time they receive a men revere as they revere virtuous women. Let it be known among men that the victims of their lust have been taken under your protection, and the whole aspect of the question would instantly change. Instead of looking upon the unhappy ones as fair game, men would suddenly become conscious

The doctor's observation is often corroborated by others even at the present day. But the work of social and moral reform is so extensive, so a parent, and appeals so directly to the sympathies of women, and especially to Spiritualists, the object of the phenomena of Spiritualism. For more that that it is not necessary for me to persue the subject further in this direction. There are so many things particularly necessary for the advancement and well-being of our cherished philosophy, and which appeal so directly to the judgment of all thinking women in our denomination, that I feel it unnecessary to refer to them in this connection further.

One thing, however, which I consider pre-eminent to all others in social refinements, and which can be secured only through the co operation and influence of woman, I may be pardoned for referring to it here, viz: The cultivation of vocal music. Many of our young people are musicians, and whose profound utterances pour forth like a mighty river; perform creditably upon many instruments. The piano is a child who receives the tiny rap, and the world known med, fashionable instrument with young women, and a few attain um, for almost unbelievable wonders; the physical medium as great excellence in its use. But how few of them? After the psychic, all have their task to perform in their own way years of practice and the expenditure of fabulous sums of Even frauds and rascalities, which have grown up like rank money, not one in ten of all these can sing, when called upon, weeds, have their uses. a simple ballad in harmony with another voice. Alas! for the sweet vocal harmony of the days "Lang Syne." Here, then, is a social reform in which all will sympatize and ought grows out of the array of facts. We demand phenomen to engage, and upon this subject I should like to elaborate.

But I have said enough to illustrate my purpose, and in closing allow me to add, no period in the history of civilization has ever before presented so encouraging an outlook for the rapid promotion of woman as the present. And before I close I want to materialize a thought advanced in the very splendid discourse delicered by Dr. Willis on this platform vesterday evening.

It was the necessity of purity in the lives of Spiritualists in order for them to realize all the spirit world may develop to them, and to coming generations. Women occupy a position to exercise an influence that will purify and elevate society, which can only be done through her efforts, and by her co-operation, precept and example.

The influence of the mother upon the child is never entirely lost, whether for good or evil. And as early impressions are always the more lasting, the influence and the precept of the mother should be carefully considered, and never lost sight of in the training of the child. As it is to the children Spiritualists must look, principally, for their recruits and future support, it is of the first importance they should be early trained by spiritual mothers, and in the spir-

Next to the mother in influence comes the teacher, and there are but few in this age but what are ready to admit the superiority of female teachers, especially of young children, and to their care they are usually committed. And upon them must rest a responsibility never recognized by orthodox teachings, but must be religiously observed by all Spiritual ists who recognize the great importance involved in that purity of life that Dr. Willis so eloquently portrayed. Here, then, is an old duty revived and vastly intensified through the development of Modern Spiritualism, and affords an additional opportunity for missionary work, for which the pure thought duct of life. This reaction makes it a religious and sympathetic devotion of woman so eminently qualifies

After two such eloquent addresses as were delivered from this platform yesterday by Messrs. Willis and W. J. Hull, contrasting the beauty, the purity, the reason, and the result of the teachings of the two systems of ethics or religion, it seems no longer necessary for me to point out the mission woman has in this noble work. But every true Spiritualist, whether male or female, must see a great work to be done for humanity in the near future, and that the world is looking to woman to accomplish. All sects and denominations seem to be alive to this fact. All liberal and thinking men are ready to recog nize it. All colleges and institutions of learning are paving the way for it. All business occupations are encouraging it. No period in the world's history has been so propitious and favorable for the introduction and promotion of new theories of life, of religion, and of immortality.

Free thought, education, and modern science, has so developed the mental and moral faculties of the present age that even the much ridiculed and despised spiritual philosphy is being recognized and endorsed by millions of thinking people throughout the world. This, then, is the opportunity for women who are interested in this beautiful philosophy to step to the front, and through the spirit influences that surround her, and the advance thought of the age, she should accept the position thrown open to her for the first time, which her ability and education entitles her to occupy.

JESUITICAL.

Few of the confessors of this country, except the bishops, are entrusted with the plans of the Jesuits; perhaps not ten except they are of the Jesuit order. It is through these confessors that many of our American youth, both male and female, are seduced into popish schools, where they become with few exceptions, spiritless, false, slaves of abject superstition, and the victims of a superficial education. No time is given, no room left, as a modern writer expresses it, for the emergencies of the mind to develop themselves. No sustenance is provided to nourish the finer feelings of the heart. The intellect is checked, the flow of imagination is stemmed, and all the warm and generous affectious of the soul are poisoned in the very bud .- Toledo American.

ment by changing the word "image" to read "thing." They change "Thou shalt not bow down thyself to them nor serve them," to read, "Thou shalt not adore them nor serve them." They acknowledge that they have made, and have in their churches images and likenesses of St. Peter, Virgin Mary & with us join the good cause, and the next generation will Company. According to the rules of the Church they must shower blessings upon those who fought the good fight in the

Roman Catholics have mutilated the second command

THE HIGHER PURPOSE OF PHENOMENA

Since I was sixteen years of age I have been a humb trument in the hands of the spirit intelligences. I with the rappings and moving of tables, and becoming bled to write have gone forward in that direction, With many years of experience, of study and research, I can understand the feelings of those who claim that the outgrown the physical phenomena, which they sneeringly the abc of Spirituslism. They want theories, and system manifestations.

Granting that they have so far advanced, there are b t others who are beginning at the exact point they who demand the same experience, who desire above else the manifestations. I sympathize with them, for all these years I confess I have not advanced beyond manifestations. I would go far and sit long for even respectively sive raps did I know that a spirit friend desired to comme cate in that manner. What we want is facts; they are foundation of our system of philosophy, and we can not cla to be beyond their consideration until the manifestations more carefully observed and recorded than they have be Without facts, i. e., the manifestations, we can not have aphile ophy. Without facts in this thinking age we can not have religion, for we no longer can receive by blind faith. Having the facts as a foundation we can build our temple. To supply these, like massive blocks of stone, which can be cemented into appropriate place by generations, and grow into a beauti ful structure, whose foundations rest on the adamantine force of the physical world, and whose spire pierces the heavens, a generation the forces of the spirit world, in conjun tion with mortals, have been laying the foundations of the temple, into whose broad portals all mankind may freely en ter, and under the refreshing shadows of its heaven enveloping dome, worship after the dictates of their own conscience. In the herculean task of removing the accumulated rubbig

of ages and the foundation building, there has been, and in opportunity for all classes of workers, each after his on sense of duty. The most humble medium, whose broke goblet holds but a drop of inspiration, and the gifted see

The inestimable value of mediumship is bestowed by it fact giving quality, and this value comes because a philosophy but we are not to rest content therewith. When we witness a table move without visible contact; when the raps identify some dear friend who has departed into the darkness of the grave, are we to say, "I believe!" "I am a Spiritualist!" and rest content?

As well might a builder when the brick, the mortar, and blocks of stone are drawn together, declare this prophecy of a dwelling sufficient and complete. Rather he would say These are essential, but nothing until each part is in place, and out of the chaos of material order and beauty brought forth. Thus it is with the chaos of spiritual phe nomena. They are the work of the quarryman and stone cutter awaiting the master hand of the architect. It is not the part of a wise man to sit down content with the manifestations. He can not do so, for the reception of this know, edge awakens infinite desires and aspirations. Not only is his curiosity quickened as to the life beyond, but to this also He has been unconsciously elevated to a a headland overlook. ing the universe, and the waves of an unfathomable sea. breaks at his feet. He finds that Spiritualism signifies the science of life and the embodiment of all knowledge. It reaches from the granite rock to the throne of infinite forces from monad to man; from man to the ideal spiritual perfec-

Thus far Spiritualism has necessarily been phenome nal. It gave the facts the world demanded. It has been disintegrating force which has driven apart instead of cementing together. It has quickened the selfish antagonisms in order to rend asunder and break loose the bigotry and superstition which oppress mankind. Now, an earnest de sire has been awakened for a higher life, a catholic system, which will harmonize and unite all contending elements.

Spiritualism has little value unless it reacts on the condraws its invincible power from knowledge.

Let us proclaim Spiritualism not as a wonder-show, but a sublime philos phy of life built on the foundation of science

SIGNS OF THE TIMES. No. 2.

Truth in homeopathic doses affords better mental digestion than a Vesuvian avalanche followed by a false enthusiam -a temporary craze-only to have a reactionary effect for a more baneful indifference. Our nom de plume is a biblical term for small-measure, but may be metaphorically applied and thus serve as an apology for short communications on a

In a former article we called attention to an important subject which has many minor branches. That our public school system is an American institution can not be denied; that a free secular education is necessary to perpetuate a free government—a republic after this pattern—is a universally acknowledged fact; that a popular education is the only absolute means to mental and moral progress is conceded by all thinkers who have the welfare of a nation at heart. In view of these generally accepted propositions, therefore, it is our duty as advanced reasoners, to interest ourselves for a cause upon which our own cause rests-upon which ours will rise or fall in the future. For minus a popular education, and a secular one at that, religious or spiritual freedom becomes naught. Nay, even political freedom must surrender in ratio to the suppression of a free secular instruction to the rising generation of a nation like the American. Even savages are not as susceptible to an early religious training as are the children of enlightened parents, and to imbue such as ours with sectarian ideas is to retard mental growth in all the departments of that which leads to true progress-industrially, politically, and socially.

An unsectarian public school system is the foundation rock of our republic. It must not be tampered with. In fact, there is ample room for still higher achievements in its principles of education, and which can only be attained by a rigid guard over all that which concerns it. There is a disposition manifested in some of our larger cities to control it politically. This is to be the entering wedge for further manipulation. Roman school commissioners naturally favor Roman principles, and one foot firmly imbedded makes it easier for another to find standing-room. Make it impossible for any but such who are true to American principles to be elected to positions of trust and influence in our school boards, and much future trouble will be averted. Peace is our motto, not war. Ballots are our weapons of defence, not bullets. Let those who are

Saturday. N

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Spirit A

RE Mrs.Wrigh Clegg Wright

Mrs. Chai to meet such his at this t the subject upon to me thing to do ning right. vou analyze days, long, fy the fores for hundre an institut world. N taken unt dict the this word and as I h explanato ing, I ma less you the Augu

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Every Tuesday Afternoon,

At Donglass Hall, corner Walnut and Sixth Streets. Doors open at Man J CLEGO Wander, Chairman.

ge All communications concerning this department and questions on abroad must be addressed to CC Sr. watt.

Room: For Race Street Circumsti, O.

REPORT OF SEANCE.

Tuesday, November 1, 1802.

Mrs. Wright took the chair and introduced Professor J clegg Wright, who delivered

THE INAUGURAL ADDRESS.

Mrs. Chairman, ladies, and gentlemen; I hardly expected to meet such a company as this. I am sure that a meeting like this at this time of the day indicates no ordinary interest in the subject of phenomenal Spiritualism. I have been called apon to make an inaugural address. Now, that is a hard thing to do at any time-to set the mental machinery runsing right. The word "inaugural" is a significant word when you analyze it. The root of the word is Latin. In those olden days, long, long past, the root of the word was used to signi fy the foretelling of future events. There existed in Rome for hundreds of years the Augur. The Roman Augur was an institution of religious thought in the old pagan Roman world. No great event connected with the State was undertaken until the Augur had been consulted, and upon the verdict the Augur gave the policy the nation followed. Now this word has passed into our tongue in a combined form, and as I have to use it to-day it means something preliminary explanatory, setting forth. With regard to its ancient meaning. I may modernize it thus: Never prophesy unlescy unless you know. When you consult the Augur be certain that the Augur knows. We have come together to-day to start one of the most inter-

esting and solemn investigations possible, viz: The study of spiritual phenomena, which is not a light matter. The future continuance of a human life is the most solemn and sacred problem before intelligent man. All that we know of a spiritual world we have to gather from the lips of mediums. If we have no medium we have no knowledge of a life beyond the grave. The medium thus becomes as important in our work as was the Roman Augur in the ancient days of Spiritualism. Spiritualism is not a new subject of investigation; not even a new study. It is as old as the beginning of religion; the genesis of human faith laid its foundations on spiritual manifestations.

The work contemplated here is a mediumistic work. From week to week we shall have, in trance, a medium working here to give spirits an opportunity to control and express on the table. their intelligence, their affection, and more than that, as far as possible to delineate their personality through the medium. This, at all times, is difficult for spirits to do. Our realized knowledge of control is but limited, and sometimes our expectations in the ability of the medium are disappointed, simply because we have built our hope upon our ignorance of the laws of mediumship. The anxiety of spirits is to convince us that they live. Their anxiety is prompting them more and more to study the measure and constitution of medial capacity. There undoubtedly was al time when the spirits were unacquainted with the powers they potentially possessed. By experiments and continual study spirits became acquainted with their powers. Spiritual inspiration has been progressive, and man's capacity to receive inspiration has been progressive, too.

So, the concomitant progress of man and spirit has made it possible for most extraordinary manifestations to occur. showing that we are surrounded continuously by spirits, that humanity as a whole is influenced generally and individually by spirits. We have by the experimentation of years begun beventually realize that we are living in the midst of a spirital mind-realm, and that we are daily in sympathetic relablood, only related by the conditions of earthly relationship. Spiritually, a man in Cincinnati may come in contact with a spiritual being of another nationality or another clime. Spirand are so profound that we now only stand on the threshold of the subject.

In studying these phenomena through the mediumship which will be presented here from week to week, in this public circle of investigation, you will see spirits manifesting from widely distant and remote parts of this country, and it for the spirit in the spirit life will carry a magnetic force to that spirit, and it will respond by coming to us. If we love a spirit that very love will be a high road upon which that spirit our hell. These elements of emotion and affection in the terested in the work. organic constitution of man are the basic conditions upon which we admit or repel spirits from our sphere. It may be some of you will have to come many weeks before any tidings can be given you of your departed loved ones. It may be conditions will at once exist for the coming of your loved ones. There are so many states and psychical conditions to overcome, and the investigators of these phenomena must exercise the most wide and prolonged patience. The study of Spiritual ism is a life study. It is not to be taken up to-day and laid down to morrow, saying "I have finished; I got a test. know that my folks live in the spirit life. I know it. That is enough for me." No! When you know there is another life to come your work has but begun. Some day you will have to make a journey. You are not always going to live here. We shall all have to pass away. Some of us very soon. We that we must pass away is absolutely certain. Therefore it is of the utmost advantage to know what relation this life bears

The nature of spiritual relationship becomes a study of is to come. What a sublime thought to look forward to everlasting life! This is natural, and fixed according to the conthe allotted three-score years and ten, but these three-score ready; let us get ready;

to the life which is to come.

There are some things we can not take with us into that everlasting life. We can not take property or money. What Our highest work upon earth, then, is to develop knowledge, to unfold culture, to express a higher moral and spiritual capacity. These elements of power and capacity we can take with us into the spiritual world. Our knowledge will fit in with the knowledge over there.

All life is a school. The soul of man is eternal, awakening to the endeavors of mind and phenomena around it. cause of the teachings in earth life spirits can scarcely real-them.

and ask that you give your sympathy.

men and women, seeking to know the best psychical and could look back and see myself how I was and see so conditions you can give for the return of your loved ones. many others there. I was more than troubled; I became agi-With this spiritual and mental attitude you will give to the tated, like the thousands and millions of others who come medium a power which will bring amazing comfort to you. Let me say that criticism kills Spiritualism, as does personal antagonism. The more sympathetic, genuine, and sublime your purposes, the more grand will be the results. I do not ask you to cease to be investigators. Not at all, but there can be a spirit of investigation and of holy sympathy in the same mind. Unite these, and let it almost amount to devotion, and which you have done here you will stand face to face with in grand results will follow.

I have said enough. I feel sure that by our wholesome mansgement of these meetings great results will be attained. I believe it is the purpose of the management to scatter the proceedings of these meetings from one end of the land to the other. All persons can not come here, but we live in a time when the printing press is a mighty educational and distributive power. What we do here, men and women will read on the Pacific coast, on the Atlantic coast, and on the Gulf of Mexico. In other lands what we do will be known well, and great will be the fruit. Spiritualism is not a plaything; not a thing by which you can spend an idle hour. It is a work of the sublimest, scientific, and spiritual interest. Then lend your sympathy. Work on in this great cause of reform, in bringing proof of life beyond the grave to man, and liberalizing the general public sentiment of the world. With these observations, well wishes, and earnest sympaties, I conclude

The chairman then announced that the free circles would be continued every Tuesday afternoon, beginning promptly that seeks shall find, and he that knocks at the door it will be at half past two. Three-quarters of an hour will be given to answering questions by the control of Mrs. Kibby, the medium, and after that three-quarters of an hour to the tell me there is no God, and so the cry goes up from these control of friends with messages to communicate. While the spirits. But, we do not say there is no God. We say that audience was singing the medium went under control, and God is all that is good. He is universal spirit, and you are those having questions brought them forward and laid them a part of the divine mould.

QUESTIONS AND ANSWERS.

OURSTION .- What can we do to build up our lyceums? ANSWER .- Friends: The only way to build up our lyceums is to impress upon all Spiritualists the necessity of educating their children in the truth. Those who know for themselves that Spiritualism is a truth, and yet permit their children to attend other, outside Sunday-schools, are doing not only a wrong themselves, but perpetrating a wrong upon their children. There is only one way, viz., send your children to the lyceum. If possible, attend yourself, for there is not one of you to day who knows that Spiritualism is a truth but needs more and more spiritual development within himself. You have not learned much as yet. You do not comprehend the first principles of Spiritualism. You will find that, if you lend faith and sympathy and live up to the highest standard yourselves, bringing in your children every Sabbath morning-they being taught the value of spiritual life and each Sabbath having new ideas or new thoughts given to them in this lyceum-you will soon have a lyceum in your midst far larger than any Sabbath-school now in existence. To-day there are hundreds in your city attending Sabbathtion with our departed friends and those spirits which are schools who know that the teachings they receive there are able to come near to us. It does not at all follow that our rela- not true, for to day not only the elder but the younger ones tives can come the nearest to us, for we are only relatives by are reasoning within themselves, and as they reason they understand that what has been taught for many years is not true. They understand that there are greater depths than they have attained of knowledge. They understand that there itual affinities are laws of soul-relationship that lie so deep is no such a God as has been represented to them. Men and women are thinking to-day, and if you attend the lyceum it will stand forth in brightness here and elsewhere. Make it attractive to your children; and, parents, come yourselves Do not fear what your neighbor might say. Tell your children that you want them to be true. Tell them that you have learned the truth, and go hand in hand with them on Sunday may be from other countries. The flame of individual love morning. Oh! friends, this is necessary. The foundation of the Churches to-day is the Sabbath-school. Bring into your lyceum good music and singing, and there teach them to rely upon themselves and look out and beyond self; and I will can come near to us. Our loves draw spirits toward us, and prophesy for this city within the coming year as fine a lyceum our hates drive them away. Our love makes our heaven; hate, as you have in the United States, if you only listen to one in-

> QUESTION.—What line of spiritual teachings should be persued to interest and instruct the masses?

ANSWER .- Men and women have always sought for some thing sensational. They will attend a physical seauce much sooner than they will attend one wholly controlled by the mental. If you desire to instruct and draw the masses to you, you must present to them phenomena as well as philosophy. I do not say phenomena first because I consider it greater than the philosophy, for this philosophy is the greatthat will interest them personally, and stand before them and ones, you will find them crowding together for the messages. And, friends, another thing: men and women who are Spirithour of trial and enabled them to look upon death pleasantly and not with dread. You can see each day that you have gained a knowledge outside of yourself, but you must have some susself-development, self-fitness, self-anticipation, all that which taining power which will help you in great trials. The Churches of to-day lead you to the grave and then say, "Look up and believe." Spiritualism leads you to the grave and bestitution of things. Looking forward to this life, the life on | youd it. Loved ones are now close beside you, sympathizing this side sinks into insignificance. You or I may live to cover with you and rejoicing, and as they feel the power of the spirit come into them they impart it to you. The Spiritualist does years and ten are but the swing of the clock's pendulum, com- not weep, but feels thankful and rejoices, for although he will pared with eternal, everlasting, never dying-life. Let us be be severed from the body of the loved one, yet he knows that close by the side of him stands the one he loves. Only the house is vacant, and the spirit is there, and so he is happy, and while the masses are gazing upon you and looking in can we take? We can take knowledge, and culture, and your face, they will say, "Surely, there is something worth moral environment. We can take spiritual development. possessing in Spiritualism," and will draw close to you to know more of you. So see to it that you live day by day the true life, and love the neighbor as yourself.

QUESTION .- Is the spirit world agitated with the thoughts of our God, as our world is? What are the views held by the intelligent spirits regarding the Creator?

ANSWER.-Yes, the spirit world to-day is agitated. Be-

Within the soul's grasp and sphere are to come all existences. ise the spirit life when they first enter; and since, as you This is a sublime subject, and this is the work which we to know, thousands of spirits are liberated each day, there must a delicate experiment, and never let an angry word escape after twenty-five years in the spirit land I know no more of a nearly connected with me." your lips with regard to the phenomena attending the medi- personal God than when among the masses. I was a Presbyumship. I will guarantee that the medium will do her best, terian clergyman and expected when I entered heaven to be among the elect and sit by the right hand of God, but great You are not here as scotting critics, but as honest was my disappointment when I found myself there a spirit

I wished I could have taught the truth through some lips, however feeble, and tell man that God is not personal but I see the initials, I think, F. and G., and he says: "Oh, how spirit, and as you are a part of this divine spirit, so you must watch day by day that you make no mistake in the earth life, for as you live here so will it be with you by-and by. That the future. Perchance your words may bring upon you despair, but if you expect to meet a personal God you will be disappointed as I was, and so the millions who come to us are cate with you. I was an earnest worker for the spirit world disappointed, while many hasten back to teach the truth to

those they know. All men must live a perfect life as far as in them lies. know there are conditions surrounding every one of you, and each one of you has something to do if you would live right. While I thought I had lived to my highest, I found I had made many mistakes. I was selfish, and thought I was one of the elect of the Father, but I came back the humblest of the humble that I may teach you the truth. So friends, the spirits are agitated, and are trying to understand more and more the spirit which rules them. Those who have been in the spirit world for a long long time bring to us many precious truths. We are, we might say, but standing between them and you. Whilst I speak to you to-day and tell you of the disappointment of many spirits, I say unto you it is not necessary for any man or woman to stand in ignorance. The spirits are around and about you; they are urging you to seek, and he opened unto him. The spirits are torn up, if I may be allowed the expression. Many say there is no God. Why, they

MESSAGES. Ira C. Wilson.

This spirit impresses me to say that he passed away from earth life, in the State of Missouri, and has been in the spirit life twenty odd years. He does not say exactly how long, but he desires to send a message to his wife, two sons and one daughter. He says, "I am happy now, although I was not for a time after I entered spirit life, as I had left the home in such an unsettled condition that I felt very badly indeed, and not only that, but I was so much surprised to find the spirit world as it is. There was no one more surprised than I, and the last question caused me to speak first. I believed in a God of wrath, but, my dear loved ones, I have found no wrath existing in the spirit world. I find only loving spirits everywhere, stretching out a loving hand toward all of those who enter the spirit realm, helping us to be more contented by their sympathy and love, and I find some long ago waiting, and what do they say? "All joy and we that it gives me great joy to see. I found, my dear wife, your brother James. He is happy here. We did not expect that, broken family here, and love for aye, and not a tear to dim did we? He is happy here and better contented than he the eye, but from day to day we will gather the flowers that could have been on the earth side. He regrets but one thing. and that is the way he passed over. Give his love to all the But you came to us in the strife, from the house of clay you loved ones, and accept mine and remember that although unseen, I am ever near."

Caleb N. Nicholson, Kokomo, Ind.

I was not a Church member, and I return to earth life to send a loved message to my family. My wife, Elizabeth, is with me here this afternoon, but I have five children on earth and I want them to know that I live, for I did not think I should. But the fact is, I am here in spirit. I can not be too earnest in speak ing. I want to give you my thanks for permitting me to come this afternoon. Oh, strange, indeed, does it seem to me that I can voice these sentiments through the lips of a woman. I have said let the woman keep silent in the house of the Lord, for she can talk enough elsewhere, but as a woman has the floor now, I shall have to speak through her. Ladies, I mean no disrespect, but this was the way I was taught in my early youth. I was taught a strict doctrine, and I declared to all I met that there was no hereafter, and I would say to Church members to-day, to ministers especially, beware, lest you teach some other soul, or cause some other soul to draw the same conclusion I did. I never could believe in a God that was worse than myself, and, therefore, believed in no God and no hereafter, and was greatly astonished when I found in the spirit world that I was really I. There was no change, and I have come back over and over again to this earthly plane to try to make my friends feel my nearness, and hope to reach them in this way. Good-bye.

Mary A. Vurham.

I am glad to come this afternoon and express my thoughts est on the face of the earth. When you bring in something to you. I lived in Delaware, O. I was a Church member, and believed in a heaven and a hell. I tried to do my duty, but test a medium who can give them messages from their loved there were many trials imposed upon me. I come this afternoon that I may send a loved message to my loved ones who left their home and went to the far West, but I know this ualists must live up to the principles taught them. If they do message will be carried to them. I want them to know that I never know the day or the hour when we shall pass away, but this, they will direct the attention of the world, and will show live, and draw close unto them. I want them to feel happy the world that this great truth alone can sustain them in the and contented, although they have been disappointed. It is not all of this life to live, and if they try to lay up treasures in heaven they will not grieve so much for the treasures lost. I do not understand how it could have been different. To my

Gebhart Krug.

I belong to your city, and desire to voice my love to the three loved ones that belong to me by the tie of nature. I want my wife to know that I am with her each day, and understand the thoughts that are passing through her mind. I also desire to give love to my son," and tell him that what seems to be to-day heavy, cloudy, and obscure, will become clearer. I also desire that this message be sent to my son at a distance. I have with me my daughter and her child, and other loved ones, and I would say that seven of the near and dear ones from the spirit side of life send their love to those who still linger in the earthly life.

Susan Green, Cumminsville.

It has been some time since I have been able to voice send my love to my sisters and brothers who still linger peculiarly marked by myself, and I could identify them among among you. Tell them I am not dead, but still live and love

Thomas R. Abbott, Ohio.

I am now taken a distance from this place into a hilly day inaugurate. You are called upon to sustain it. The suc- be some sgitation about God. Men who have lived all their country, and I see an aged man leaning upon a cane. He cess or failure of the work depends upon you. I can not be- life expecting to see a God sitting upon a throne and to be says, "I am glad to be able to come here, and send my love to lieve there will ever be any spathy in this work when the ushered into the presence of this God, cannot help but feel a the loved ones still lingering upon this earth place. I was mind is thoroughly awakened to the grandeur of Spiritual- disappointment upon entering the spirit world to find things over eighty years old when I passed out. I have loved ones ism. You are come to meet your departed loved ones. If the same as when they left this body, for death changes no both in Ohio and Colorado, and desire to give my love to each they can not audibly speak to you, you may, in your own con man. Millions and millions of spirits arise and enter, as it of them. I would like to say to my son's wife not to be dissciousness, feel their nearness and their presence. It is a were, the very gates of heaven (for it is Leaven or hell to couraged, the boy will come out all right. I did not mean to harm grand thing to meet the departed, and I feel that in propor- them) and they are troubled by not meeting Jesus Christ and him, but do desire that conditions be brought about him that tion as you realize this truth you will sustain this work. Do the white throne or God, and sometimes spirits do not real-will cause him to develop and become perfect. This I denot forget that all mediums are mortal. Do not forget that the ize for years that they cannot attain this, and they cannot un- sire to be put in your paper, my dear sir, I for there is great channel of communication is difficult. You are conducting derstand why they do not see God. I will say to you, friends anxiety about the children. It will be understood by those

Charles H. Graham.

Whilst I stand here I feel the presence of one who addresses the lady upon the front seat, and says: "My dear wife, fear not but know we are still with you, and are guiding and directing you. Although sometimes the trials seem heavy, still we are opening, as it were, the way for the liberation of the loved one, that he may join us in the spirit side of life." While he speaks to me he shows a bright light, and happy it will be when we are an unbroken family on this bright and happy side of life. Friends, I learned a lesson before I passed over. I rejoice in spirit, and I know your work will be a success here, and that your efforts will be crowned with the greatest success, for the spirit world is so anxious that all their loved ones might know their power to communiwhen on earth, and encouraged mediums, and I am glad I did, for I have earned an abundant entrance into the home."

Abby Whaldon.

I was a Quakeress, and desire to speak a few words with thee to day. I accompanied thy friends from Philadelphia, in spirit. Oh, how grand and beautiful the thought that we who loved thee here can and do love thee still. I desire to send a love-message to the loved ones at home. Mother still lives. Benjamin, my son, mother still lives and loves thee. Take heed. Guard thy father well, for his days are numbered. Fear not to express thyself, for those who know thee best will love thee still. Oh, if each one would give up his manfearing spirit and live out that which they know to be true-or rather express themselves-there would be no need of anyone having fear. I send my love to my son, and thank the controls for permitting me to speak.

John Scott.

I am here, Brother Mason. I bring you my love. The way over the river was dark, but all was bright on the spirit side. I send my love to my wife and son, of this city, and hope someone will be kind enough to tell them of my coming, and give them my love-message.

Cora and Daisy.

Cora and Daisy, two children, come to me, bringing a wreath of flowers. They say, "We are with you all the time, and know all about it. Papa and mamma, do not be afraid. We go great distances sometimes to gather some great, grand, and beautiful thought, that we may impress it upon your heart. Good-bye."

Charles Webb.

Killed by accident upon the railroad near Crestline, Ohio-Hark! Do you hear those bells ringing? That was a knell that called me away, and now I hear not the bells but voices singing, "Joy, joy, you have entered eternal day." Bright, bright is the view that burst upon my vision there. There was no soul upon earth, I know, that found a condition fairer. I knew it not as I hastened over the way. I found the love of are glad, we have waited long for you." We stand an ungrow in the spirit life, and listen to the birds that sing so fair. were lifted, so be glad with us, and forever stay.

After making announcement of the meetings for the following week, the Chairman closed the meeting as follows Now, may the guardians of peace go with and remain with

Written for the LIGHT OF TRUTH.]

A SPIRIT DEMATERIALIZES BEADS.

MRS. J. B. LAMB.

I wish to present to the readers of the LIGHT OF TRUTH and all thinking people who may chance to come into possession of these facts, some evidences of spirit power to materialize and dematerialize matter at will. In a circle in this city last February, with Prof. Charles Stuart as medium, a young Indian girl controlled the medium in the dark circle and asked me to make her a present of a string of beads, as the medium was going away, stating that she was one of my guides. I procured the beads and in the next circle the beads were taken from me, and soon after this the medium left for Portland, Oregon.

Sometime in May I received a letter from a gentleman whom I have never seen and who is a total stranger to me, a Mr. Hendee, who is photographer in Portland, stating that Prof. Stuart had come to his office and that they had held a seance in his dark room, that Mr. Stuart had entered first, and that he had no sooner closed the door than he heard a noise behind him, on a shelf, and that the medium was immediately controlled by an Indian known as "Big Joe," the medium's control, who stated that Mr. Hendee would find on the shelf behind him a string of beads which he should send to "Big Squaw," Mrs. Lamb, at Parsons, Kansas. Other spirits controlled the medium and verified the statement made. Mr. Hendee found the beads as directed, and soon after receiving his letter I received the beads by mail. With the beads came the instructions from "Prairie Flower" for me to go to Mr. Willis, on East Third Street, Cincinnati, where she would materialize and take them from me again. About the first week in July I attended seauces at Mr. Willis, in Cincinnati, where "Prarie Flower" materialized in full form and took the beads again.

From Cincinnati I went to Wakefield, Mass., and while at that place in the latter part of September, I received a letter from Prof. Stuart, from Portland, Oregon, containing instructions from "l'rairie Flower" for me to meet her at Mrs. S. S. Martin's, at No. 55 Rutland Street, Boston, a medium of whom I had never heard of before, but whom I succeeded in finding, and there in the seance in which there were at least twentyfive people sitting, "l'rairie Flower" materialized again and came hopping and skipping out of the cabinet, exclaiming: 'Squaw, I've got your beads, I've got your beads, just as I promised you I would," and after shaking them around over my head, gave them to me again. I now have the beads and can positively state that they are the same beads I purchased for the spirit at this place last February. I also have reason to believe that Prof. Stuart did not know of Mrs. Martin's words of comfort to those near and dear to me. I desire to mediumship or her existence in any way. The beads were a thousand.

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THE LIGHT OF TRUTH,

C. C. STOWELL.

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CINCINNATI, . . SATURDAY, NOVEMBER 12, 1892

This Learn of Tautis cannot well undertake to wouch for the bousesty of its many arrestiners. Anivertisements which appear fair and honorable soon their face are accepted, and whenever it is made known that dishouns or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns absectisements of parties whom they have proved to be dishouncable or an worthy of action.

When the possione address or This libert of Tautis subscribers is to be changed, our patrons should give as two weeks previous notice, and sof our it to state their present as well so future address.

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OPENING OF OUR FREE PUBLIC CIRCLE.

The circle is the prayer meeting of Spiritualists, their experience meeting, and primary school of instruction. Mediumship is the one great source of the facts which lie at the foundation of Spiritualism, and the channel of communication between the loved ones on the other side and their earth-

Fully entertaining these views we recognize the want of a reliable circle where the public may freely enter and become acquainted, at least, with the more salient features of the phenomena and teachings. It would seem to be an almost imperative necessity that such a circle should be connected with a leading journal devoted to the cause.

Its theorizing would then have the direct support of facts and its subscribers, should they visit the city where it is published, would be delighted with the opportunity thus afforded them.

We have been constantly importuned by subscribers to hold a public circle in connection with our paper, but we have not felt until now that the time had come to do so. We never would undertake this measure unless we could make it free to the public. Our spirit friends have signified their willingness and desire to supervise such a circle from their side, and thus encouraged we have secured Douglass Hall, northwest corner of Sixth and Walnut Streets, a central location, where a free circle will be held every Tuesday at 2.30 p. m., a full report of which will appear in our columns weekly. We cordially invite all our friends to attend.

A reliable medium has been engaged, and not only will messages be given from the departed, but questions propounded by the audience and readers of this paper answered.

We make this departure to meet the wants of our constituency, and are assured that it will be fully appreciated. It will increase our expenses and add a new burden, but we feel that the LIGHT OF TRUTH will not shine full-orbed without it. For further particulars and report of first seance, see third page of this issue.

ONE OF THE LESSONS OF COLUMBUS DAY

The subsidized press of the country is just now regaling its readers with the after-glow of the Columbus celebration, and drawing fairy pictures of the disinterested and patriotic devotion exhibited by the various Roman Catholic organizations who took part therein. The charge is made that those who point out the menace besetting the country by reason of Romanism, are demagogues and blatherskites unworthy of

It might be worth while for these writers to look over the history and the policy of the Roman Church before they display so much procacity in dealing with that policy. If there is any one thing more than another that constitutes treason to the institutions of this country it is the policy of Romanism. and that policy is the same to-day as it was ten centuries ago. Every cardinal and every bishop and most of the priests know that when they take the oath of allegiance to the Pope, they forsake every other allegiance on earth, and that allegiance constitutes treason against the State. The canonical laws of that Church are filled with provisions which are eternally antagonistic to every principle of liberty. These provisions, so far as relates to her assumed power over the State, may be summarized from the syllabus of Pius IX. as amongst the latest of the effronteries imposed on a free State. This syllabus was issued December 8, 1864, and was afterwards confirmed as truth eternal and authoritative by the Decree of Infallibility.

"The State has not the right to leave every man free to

profess and embrace whatever religion he shall deem true. "It has not the right to enact that the ecclesiastical power shall require the permission of the civil power in order to the

exercise of its authority. "It has not the right to treat as an excess of power, or as usurping the rights of princes, anything that the Roman Pontiffs or Ecumenical Councils have done.

"It has not the right to adopt the conclusions of a National Church Council unless confirmed by the Pope.

"It has not the right of establishing a National Church separate from the Pope.

"It has not the right to the entire direction of public Following this opposition, in the same syllabus are con-

tained the affirmations of power: "She has the right to require the State not to leave every

man free to profess his own religion. "She has the right to exercise her power without the per-

mission or consent of the State. "She has the right to deprive the civil authority of the entire government of public schools.

"She has the right of perpetuating the union of Church

and State. "She has the right to require that the Catholic religion shall be the only religion of the State to the exclusion of all

-She has the right to prevent the State from granting the public exercise of their own worship to persons immigrating

"She has the power of requiring the State not to permit free expression of opinion.

These denouncements and affirmations strike at the very root of everything held sacred under the word liberty, and how the newspapers can become so purblind as to pander to drafts the danger, is to be explained only in that psychological power which compels a bird to fly into the langs of a snake. The apathy manifested in regard to these machinations of Komanism is appalling. Much of it is due to ignorance even amongst Catholics themselves. It is not generally known that a broad Two Labort of Tauris cannot well undertake to wouch for the hones distinction exists between a Catholic and a Romanist. When the time comes for the Pope to exercise his will in the affairs of our government, that distinction will become apparent. The myriads who marched and sang their songs on Columbus day, did so with only a vague understanding of what the event really portends, and to them no charge other than ignorance need be impugned, but to the master spirits who are behind the scenes, and who are watching the effect of the celebration on the American people, there is no uncertainty or misunderstanding about it. To them it is only another step in the tiger despotism slowly but surely encroaching upon those principles which our immortal patriots have handed down to us as the heritages of a free country.

ATHEISM NOT CONSISTENT.

There can not be any such thing as Atheistic Spiritualism any more than there can be such a thing as Christian Spiritu alism. One might, with equal correctness, attempt to transform Presbyterianism into a doctrine of love by prefixing to it the word reason. The terms are misnomers. They signify nothing except a sort of neutralization which robs both terms of their force.

A Spiritualist may deny the right according to logical rules for postulating a God of love upon the barbarous conceptions of old theology, still he can not be deemed an Athe- during the suspension of consciousness? ist therefor. A Spiritualist may not accept a tenet of faith which attributes a purpose on the part of the Deity involving the misery of ninety-nine per cent, of the human family, a la Talmage and his ilk.

He may not believe that love is eternally hated and evil forever triumphant as indicated by the teachings of sky pilots during the past fifteen or sixteen centuries, but common sense would not regard him in the light of an Atheist for this.

There are gods and there are gods. Spiritualism philosophically considered, is the recognition of law as involving other means, and other laws govern. But as in the case of a law-maker; the potentialities of the universe as the covering of soul which is eternally the source of all power; the geometrical fashioning of a sun, a world, or a cabinet as implying a geometer; the outworking of force in the properties of matter as indicative of intelligence superior to matter; the association of atoms as involving an intelligent purpose. It was just as essential to the evolution of man that mica, quartz, feldspar, and hornblende should unite to form granite, as that the oxygen and silicon contained therein should com- body remembrances of what they saw, heard, and experienced. bine with the carbon in the old red sandstone, and which Others have no recollection of such experiences, for the reacombination produced the first manifestations of spontaneous life. Everything that has ever been had come in its order, and all the mighty processes have continued, persisted, brain must receive the impressions. When the spirit returns vine end that man should rule the microcosm of the unic

If then the recognition of all this, which is the true Athestic law of evolution, be named God, we can be said to believe in God. There is no place for the Atheistic conception in this view of evolution there is the same difference between a fool and an Atheist as there is between a sandpiper and an ostrich. Atheism, as Fleming says, is a disease of the soul before it becomes an error of the understanding.

NOT DEAD, BUT IN AN ASYLUM.

Mrs. Mary M. Jackson was living with her husband at Hartford, N. Y. She had a family of several children, to whom she was a kind and loving mother. In the summer of 1868 she started to visit relatives in western Vermont. At West Rutland she met a stranger, who informed her that he was an officer, and proceeded to take her to the insane asylum. Two years ago she was removed to Waterford, from which place she was a few days ago liberated as sane. At the time of her kidnapping the husband pretended to believe that she was dead. The New York World adds, "The matter will be investigated." It is to be hoped that it will. To tear a wife and a mother from her family and friends, and confine her for twenty-four years with the insane, is most cruel and heartless. There could be no punishment sufficently severe for the wretch who caused it to be done. And the system which makes possible such a crime should receive its full share of censure. As the law and custom now stands no one is quite safe. Once within the walls of the asylum, there is not the slighest chance of escape if there are those outside desiring the confinement of their victim. If they write to friends, their letters are confiscated, and if they converse rationally with visitors, the latter are informed by the officials, that these are lucid moments, and the patient with the counning characteristic of its insane, is playing sanity in order to be set at liberty.

The ordinary investigating committee receive the words of the physicians in charge as to the condition of the patients They do not take each case into consideration, yet this is ex actly what they should do, and give the doubtful ones the closest attention. It is dreadful to confine even an insane person within the walls of an asylum, it is unspeakably more to snatch sane persons from all life's pleasures and condemn them to life-long imprisonment.

PAUPERISM.

It is a problem demanding immediate solution, how shall the flood of pauperism and crime, directed to the shores of the United States, be dealt with. It is above all party considerations and requires statesmanship and not partizan zeal. The showings of the last census are alarming. There are 73,045 indoor paupers in this country, one-half of which number whose nativity is known, are foreign-born. These foreignborn paupers are from the immigration of not to exceed five past years, or at most a population of five millions. In other words this foreign element of five millions furnishes as many paupers as the other sixty millions! Every one of these imported mendicants has to be supported for life by American charity. Are we willing to have the European nations force this burden on us? It is wasting our birthright and the birthright of our children.

ON THE seventh page of this issue we publish a sermon recently delivered by the Rev. Johnston Meyers at the Ninth S'reet Baptist Church, this city. The substance of the sermon shows that even our orthodox brethren have awakened to dangers threatening our government, and it seems to us, that those Spiritualists who object to this kind of reading matter are somewhat behind our Baptist brethren in spiritual of the Romish Church, and should not be subject to civil devouring fire and pits of destruction; they ought to go back or mental progress.

A RAY PERHAPS. MISS ABBIE ! SPALDING

The paper with a change of name came duly to hand, and is it changed in character was the mental query as I glanced ciation the whole of Ortega Ranch, toxo lots in Summerland at the clear, bright pages before me. After reading and rereading the publisher's aunouncement I felt like saving.

the me thy hand my brother Passing over all the other good things in this, the initial number, I beg space in your columns for a few thoughts in present home and forty acres of land surrounding it, learns regard to the discourse by Henry Ward Beecher. I can not for the association 710 acres of acreage property, 1000 lots b tell you how glad I am that you have given that discourse to Summerland and tot acres in the town site of Ortega, which the public, for the world sailly needs the lesson it convers. and Mr. Beecher has a right to be heard. A remarkable man, this property to the association for the purposes herein named extolled beyond reason by those who stood within the sphere at just one half my list prices of the same, which prices are his great personal magnetism as those who stood outside less than adjoining property, and which is over \$100,000 less of that sphere well knew. He has entered that life where shams are at an end and masks fall off, and every man stands ganization is completed within the six months named. This for just what he is worth. What is his experience in that new life? In this discourse he answers that question in language that can not be misunderstood.

In the past three years it has been my privilege to listen to a very large number of personal experiences in spirit life, and I count them among the most instructive teachings with which I have been favored. They reveal to mortal understanding the practical working of that great immutable law mineral resources of the property. The income from the sale before which all must bow-the law of compensation and retribution.

Mr. Beecher told his experience in my seance-room more than a year ago. Through the same medium, Mrs. S. M. Lowell, he told it not long since to the society to which she is ministering in Minneapolis. He is determined to be heard, and he and be heard. Who will cast a stone at Henry Ward Beecher? Let us seek to know ourselves.

Written for the LIGHT OF TRUTH

RELATION OF SPIRIT AND BODY.

MRS. R. S. LILLIE.

How are we conscious of a spirit within us, and where is the spirit when we are unconscious, as in a faint? Why does the spirit, or why do we have no memory of its existence

The relation of soul and spirit to brain and body is difficult to understand and difficult to explain. While connected with the body it is dependent upon the organs of sense to made will be published in The Summerland. Who will be convey to it intelligence of what is going on outside of the the first to subscribe and remit from each city and town? body, and if the organs of sense are suddenly closed the spirit is like a prisoner within-a room with windows and doors all closed, because while connected with matter it is subject to the laws governing matter. If suddenly the connection were to be completely broken then nature provides fainting there is simply a temporary suspension of sensation or a temporary closing of the doors of sense through which the spirit came in contact with the material world, which left for the moment or time being the spirit a prisoner.

Mediums who are thrown in the unconscious trance by outside spirits become entirely oblivious to what is transpiring in the immediate presence of the body, and go into the spirit world, converse with spirits and at times bear back to the son that they are still connected with and governed by the laws relating to the material plane of life and for this the changed, revivified, transformed, and reproduced, to the di- to the condition of the body it must be subject to these conditions. Again they are unable to retain a consciousness of these spiritual visitations, because the controlling spirit or guardian sees fit to prevent them retaining memories of the other life and of the purely spiritual state. St. John said he saw and heard things unlawful to utter. A clear view or foretaste of the spirit life is not calculated to leave one a contented dweller in this. Andnature has, we believe, wisely drawn a veil over the spirit and over the body that it may bear the necessary earth conditions. And whatever light is given, and whenever the veil is drawn aside it is under the supervision of real intelligences who assist mortals.

HYPNOTIC SUSCEPTIBILITY.

The differences in the climates appear to have great influence on hypnotic susceptibility. Southerners and altomuch more easily influenced than those who live in the temperate or frigid zones. Hypnosis not only appear sooner in the tropical climates, but it is usually deeper, and the more complicated conditions of the states invariably appear immediately. The hypnotic susceptibility does not depend on these circumstances alone. There are many other conditions which we must find partly outside of the individual and partly within. It is necessary to especially notice the different tempers of mind, such as delight, sorrow, etc. What also works against coming into the hypnotic state is overexertion, either mentally or bodily, an empty or overloaded stomach, excessive use of certain nourishing substances, liquors, strong spices, coffee, or tea. All these conditions, more or less, prevent or disturb the coming hypnosis. Furthermore, outward influences, such as temperature, dress, place of residence and surroundings, should all be considered The room in which experiments are to be performed must neither be too warm nor too cold.

Dryness is always encouraging to hypnosis, while damp air disturbs the influence. Strong odor of flowers and certain perfumes are very often advantageous. Strong lights are by all means unfavorable; a mild and shaded light is al ways favorable. The subject's seat must be as comfortable as possible; the least noise, the buzzing of a fly, the creaking of shoes, may disturb the good results in causing an involuntary concentration of thought, which tends to disturb the effects of the manipulations of the operator.

Without exception there should be a third person present in the room as witness to every hypnotic treatment involving unconsciousness of the subject. There will then be no cause for misunderstandings.

The time is near at hand when hypnotism will be employed in the majority of diseases that have so far thwarted all other treatment.—Chicago Herald.

It would seem that the Keeley Cure for inebriety has already had its brief day. It has filled its proprietor's pockets with money, and little visible good otherwise has come of it. In England an analysis of the substance injected into the veins has been made and it has been found to be almost entirely atropine, the alkaloid of the deadly nightshade and alcohol. It is not astonishing that if this deadly poison was administered, death should frequently result.

The "leastet" with its lesson and commentary, was thought an admirable assistant in the Sunday schools, but now it has been found to "displace the Bible, and weaken its influence." The Church papers are exercised over the subject.

Pope Pius IX. said: "Public schools open to all children for the education of the young should be under the control power, nor made to conform to the opinion of the ages."

SUMMERLAND OFFERS A PROPOSITION

A "Committee of Citizens of Summerland" has been formed at Summerland, California, for the purpose of comme ering an offer made by Mr. H. L. Williams to sell to an and and those in the site adjoining, for a sum of money, far be low its original cost or real value. In his proposition M. Williams says

"In effering this property for this purpose, I reserve to can be annexed and be made a part of Summerland. I ofer than I have twice refused for it as a whole, provided the or ifler, of course, carries with it the supplying of an absolute and perfect title, free of all incumbrances whatsoever. All lots or acre tracts sold pending the organization to be sold at list prices, to be credited on the purchase price in case theor ganization is perfected. The number of shares fixed should include enough to provide a fund of about \$25,000 in excess of the purchase price, to be used in the development of the of property and from all other sources, shall be used by the trustees, for the purposes herein named, except, they may in their discretion, declare dividends to the shareholders notes. ceeding six per cent, per annum in any one year."

W. G. Wheeler, secretary of this committee writes to us We are making an effort to secure the Ortega Ranch with its immense resources for the benefit of the cause of Spirit. ualism. " " This plan makes a one-man ownership impossible, and we fully believe is feasible, for it will be self-sustaining, and under proper business management will be a success and great good will come of it." In the resolutions adopted at a meeting of the above committee, the closing paragraph reads :

Send all subscriptions with the money, to be held in trust, to the Commercial Bank, Santa Barbara, California, all other communications to the committee as above stated. All money will be returned if the organization is not completed. Do not delay; Summerland has already over one hundred dwellings, with several flowing gas wells. Weekly reports of progress

> J. W. DARLING. Committee. T. CROOP. W. D. WHEELER.

Written for the LIGHT OF TRUTH.

SERPENT MOUND -- A PREHISTORIC WORK.

LEAH B CONROY.

Of all the people that ever inhabited our earth, perhaps the east is known of the Mound-Builders. All the knowledge we have of them is derived from the few articles which have been buried together with their dead. Judging from the most important of these mounds found in this country and Asia, scientists pronounce the Mound-Builders to have been Serpent Worshippers. The most remarkable work of the prehistoric inhabitants of this continent, however, is that of the Serpent Mound, which is situated in Adams County, Ohio, about sixty miles northeast of Cincinnati. The Mound, which is surrounded by one hundred and fifty acres of land, was purchased by Boston ladies who presented it to the Peabody Museum of Archæology and Ethnology. This singular Mound derives its name from its shape, the convolutions and sinuosities of the great earthen monster still being very accurate and wonderful considering the centuries that have passed since its prehistoric builders completed it. It is a wonderful work of prehistoric art, and is an embankment of earth thrown several feet high, its greatest height being fifteen, and measures three hundred and sixty feet from the head to the end of the tail. Investigation shows the mound to have a foundation of ashes and rock, and the earth heaped upon that is of yellow clay, but the whole surface for several inches deep is of a black, fertile soil formed by the decomposition of vegetable matter. The head of the serpent is divided in the form of jaws, which seem about to swallow an egg-shaped figure sixty by one hundred and twenty feet. Near the tail is a smaller mound which is supposed to be a serpent egg. Serpent Mound is built upon a level plateau, and is gether those who have been exposed to the tropical heat are surrounded by rocky cliffs, wooded hills, and a small stream which flows along the southern side. It is a very attractive place for tourists and scientists, the situation being commanding and picturesque. All undergrowth and trees have been removed from the mound, except an old chestnut stump, which stands near one of the convolutions and is said to be over five hundred years old. A fence is built around this great ancient monster, also a good walk which enables visitors to make a complete circuit of one of the greatest monuments of the mysterious Mound-Builders erected by them-

A Model Washing Machine.

Voluntarily, and without solicitation or suggestion, the JIGHT OF TRUTH recommends the "Busy Bee" washer as indispensable to every housewife. It is made by the Lake Erie Manufacturing Company, No. 133 East 13th Street, Erie, Pa. and costs \$2. We recommend it because it does the best of work, runs easy, saves time, money, and clothes. We have seen washers and washers, but this is the only one we have ever put into our kitchen. In an hour's time, without any rubbing, back-laming, or other hard labor, it will do the wash of a family (75 to 125 pieces), thoroughly and satisfactorily. John asks what to buy for a Christmas present for his wife? Buy a "Busy Bee" washer. And John, when it is "dull times". this winter, act as agent. It will sell wonderfully and profitably. We do not say, "write for catalogue"; instead take our word for it, and send \$2 for a machine and terms to agents She will be "perfectly happy."

Concerning the secret arming of Catholics in this country W. H. McCutcheon writes in the Toledo American: "While talking with some our conversation turned to the Catholic question and one stated that he had read in the Toledo American the statement that there were concealed by the Catholics of Columbus five thousand guns, and he would like to know if that was true. 'Well,' said another, 'I can help to verify that statement, for recently there was a shipment of coffins came here for the Rev. Father Ise and someway we managed to let one box fall and it 'busted,' and behold! out dropped a number of repeating rifles; and if any of you doubt my story I can bring you men who will make affidavit to this effect.' To tell the truth, some of us were surprised while others were not at what he said. But we need not be surprised at anything which the Catholic Church may do. The writer was boarding with a lady who is a member of the Methodist Church and has about fifteen boarders, all of whom are Protestants but two, and he ventures to say that by the way they expressed themselves these will all be A. P. A's. inside of two weeks."

The Freeman's Journal says: "These public schools are a to the devil whence they came."

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rase and thoroughly clears, whitens and beautifies the complexion. It has never failed it cassair rail. It is highly recommended by Physicians and its sure results warrant us in offering \$500 REWARD.—To assure the public of its mortis we agree to forfest Fire Hundred Bollars cash, for any case of mother patches, brown spots, hive spots, blackheads, ugly or muchy skin, unnatural reduces, fres kies, faitor any other cutaneous discolorations, lex explicit marks, sears, and those of a scrothlous or kindred nature) that Derma-Royale will not kindred nature) that Derma-Royale will not kindred nature. We also notes to forfest Fire Hundred Pollars to any person whose skin

quickly retinate and cure. We also carries to furfeit Fire Hundred Bollars to any person whose white can be injured in the slightest possible manner or to anyone whose complexion (no matter how bad it may be), will not be cleated, whitened, im

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WHITE HANDS.

News from Correspondents

Boston Notes.

learn that the platform was occupied by the Rev. E. Andrus Titus, of Brockton, who has only recently accepted the truth of spirit-return and identified himself with Spiritualism. During the morning service he gave a full recital of the way in which he was led through a series of they presented themselves, and preach a broader and more liberal doctrine. He had formerly been a Methodist, but he said Spiritualism brings a message of joy to all. None are so but for them there is hope.

In the evening Mr. Titus chose as the subject these words: "When He, the Spirit of Truth shall come, He will lead you into all Truth." The discourse is said to have been a most The discourse is said to have been a most excellent one. All bail! and welcome to those who are coming to Spiritualism from the pulpits, and among these are some of the ablest minds of the Church. While we are glad of their coming, there is more reason for them to rejoice than for us who welcome them; for surely it is far better that the scales fall from their eyes before death, and that they begin the work of correcting the errors they have taught here, than to wait and after death have to seek through mediumship to overcome these false teachings. Miss Davis, who has furnished the music most of the time since Mr. Lil lie has been away, furnished the music on this occasion. During the month of November this society is to have the services of the gifted speaker, Willard J. Hull, who needs no words of commendation, now that he has been heard by so many of the societies of our land.

Mrs. H. S. Lake closed her services for the present with the society at the First Spiritual Temple of Newbury and Dexter Streets, and will speak in Albany, N. V., during No-vember. While the temple platform will be occupied next Sunday by Mrs. Celia Nickerson, of New Bedford, Mass.

The Children's Progressive Lyceum is holding regular sessions every Sunday at 1030 a. m. at Red Men's Hall, 514 Tremont Street, with increasing interest. With such workers as J. A. Shelhammer, president, and Mr. and Mrs. Long ley, Mr. and Mrs. Hatch (these four last named constituting what is called the Longley quartet), and Mrs.W. S Butler, ought to insure success to whatsoever cause they choose to labor for, and we are assured they are doing so in this. This quartet sings Mr. Longley's songs with the spirit, no doubt, which the author intended, more nearly than most people could.

The First Spiritualist Ladies' Aid Society, the Helping Hand Society, and the Lyceum Aid Society; also the Ladies' Industrial Union are holding weekly revival gatherings with suppers at six o'clock, sewing circles in the afternoon, and literary and social entertainments in the evening. All are working out benefits to the general cause through this social element, which is a most important one in any movement. The greeting, the interchange of thought, the sympathetic words. all tend to unite us as a people by a bond fraternal and lasting. It has been impossible with the many duties falling to my lot so far this season to attend any of these but the society auxiliary to the Boston Spiritual Temple, with which I am engaged much of the season for Sunday work. The Helping Hand is having most interesting meetings and a growing interest. The Ladies' Aid Society will change its place of meeting to Dwight Hall as soon as repairs are completed. This is in the building directly opposite Berkley Hall.

On my journey to Washington, Pa., the past week I met Mr. and Mrs. T. J. Skidmore, of Cassadaga Camp, who had answered a dispatch I had sent them to attend Mr. Caldwell's funeral, and early Saturday morning as I was burrying through the Pittsburg Union Depot happily I met them before our journey was completed. Through them I learned that work of improvement had been going on ever since the meeting closed. Marked improvements on the hotel had been made, interiorily and externally, new roads laid, etc. Mrs. Pettengill, of Cleveland, with the spirit of pure devotion to the cause and willingness to serve, has spent a good part of the Fall on the grounds, going away only a few days at a time. She has purchased the first of the cottages as you pass the office and entrance in the row where ours stands. This was owned by Mrs. Tillinghast, so well known in the lyceum work in the years past. Mrs. Pettengill has also purchased the Chase cottage, opposite. What her intention is is not known, but something good we are certain. The first snow of winter has fallen this morning, that is, the first to-be noticeable, and it came as though it meant business if not a real blizzard. You might have thought it was January, and here at Melrose there is a spotless blanket two or three inches thick over all the ground and clinging to all branches and leaves not yet fallen. And as though to make amends for what it had done just now the sun comes out and touches it with golden light, reminding us of the old promise in nature never failing of sunshine after storm, whether it be on such days as this or the storms and shadows which must mortals, we met with better results; and were satisfactorily R. SHEPARD LILLIE.

Nashville, Tenn.

The Nashville Psychical Society dedicated their new hall 6021/2 Chuica Street, on the evening of October 10, 1892. It was handsomely carpeted and furnished in rare good taste. The attar was covered with fragrant flowers and beautiful plants. The audience completely filled the hall. The exercises were conducted by Mrs. Nellie A. Ulrich, whose surpassing mediumistic gifts, loveable, personal characteristics and unflinching fidelity to the highest principles of Spiritualism have won for her the love and confidence of a very wide circle of our best people and led to her selection by unanimous consent as the leader of the Nashville Psychical Society.

The exercises opened with instrumental music by Miss

Grace Prewett. The members of the society then filed into their places, each contributing a flower offering upon the altar in passing it. An invocation to the Divine All Being by Mrs. Cook was followed by the hymn, "Nearer My God to Thee," by the audience. Next was a song, "Ora Pro Nobis," by Miss Lena Stewart, then a duet by the Misses Swepston, being well received by the audience. The recitation by Mrs. L. A. Cook, "Aux Italesies," was a poem in the recitation and in itself. Miss Grace Prewett gave the beautiful song, "Afterwards," which was well received. Next was a ricitation by little May Ulrich, "The Answered Prayer," a lovely piece and well spoken. The song, "Let Me Love Thee," by Miss Lena Stewart, was followed by a German dialect recitation, "I Wos Sehwindled," by Mrs. Thomas, which was humorous in the extreme, and for an encore she gave a comic Irish story, which the audience highly appreciated. Next was a song by Miss Grace Prewett, and a recitation, "A Vankee version of Rubenstein's playing," by Mrs. L. A. Cook, an admirable piece admirably recited. The song, "The Longest Man in Town," by Miss Fell, was both comical and enjoyable, and the rendering fine. Miss May Ulrich next followed with a recitation, the audience was then favored with a duet, by the Misses Swepston, given in a spirited manner. Miss Harriet Thomas gave "Mrs. Ma honey on the Chinese Question," in a manner calculated to chase away the blues.

Mrs. Ulrich, in her singularly impressive manner and word, interested the audience upon the objects of the society, its educational work, the value of a deeper and wider interest in the spiritual philosophy and the immense benefits sure to follow from its practical application to life, and thanked the audience for their attendance and attention.

Mr. Charles H. Stockell read the closing piece, written for the occassion. It was an inspiration through a lady member of the society, written

"In a place of rest, for the ripest and best
In a kingdom set apart
Where the silence broods and the gentlest moods

Dwell sweetly in the heart.

MRS. JESSIE D. MILLER.

Detroit, Mich.

Permit me to congratulate you on the decided improvement of your paper in its new dress and general appearance, and we hope you will be able to add many new subscribers to your long list. We consider it one of the best. Long may it live to disseminate the grand truths of our philosophy.

We also wish to speak of the cause here in Detroit. We

are holding meetings regularly every Sunday and also have three engagements a week at present, aiding in developing circles. Much interest is manifested, and a number are being developed for different phases of mediumship. Our meettings have steadily increased until there is talk of securing a

It does not seem possible that in the short space of two months there would or could be such an awakening as at present. At the close of my lecture many remained to enquire how they can become enlightened, desiring to have a knowledge that cannot be taken away from them. But the to rejoice. Our cause is being built up, and we are strengthened, more encouraged and determined to devote our time and give our guides an opportunity to bring and teach us the lessons most needed for our spiritual unfoldment. N. S. B. Mr. Aber is a powerful medium.

Letter From G. W. Kates.

The labors of Mrs. Kates and self in Ohio were quite ex-

tended-lasting from 'ast of July to last of October. We were much pleased with the prospects of our cause in Sunday, October 30th, in my absence at Berkeley Hall, I that section. There is certainly a general tendency everywhere toward an evolution of spiritual interest. The desire for phenomena in proof of immortality is no stronger than for an understanding of the philosophy of same, or of the law controlling the production. The philosophy and phenomena are handmailens, and can not judiciously be separated. The day experiences and when he was obliged to accept the facts as of speculation is past, but the era of fact does not dispense

with the logic of same. While proofs are necessary it is also essential to educate the people in a comprehension, and to properly utilize them. good, but this teaches how to become better, and none so bad We deplore seeing people worship the phenomena, or to engage only in witnessing the sensuous manifestations; and we realize it is not fully satisfying to engage only in theoreti-

It is natural that all our societies should seek test mediums and appreciate the convincing descriptions of spirits present; and we who can not give tests should not expect them to prefer only philosophical talks. The people need evidence; and to present facts is the most positive way to convince. Yet we often do too much for the skeptic present in our society meetings, and too little for the culture and comfort of our members and supporters. It is necessary then to have the public seance and the public lecture, to have sessions for Spiritualists to partake of spiritual comfort and obtain spirit messages. To denominate our societies where test mediums are prefered as handkerchief, glove, or thimble societies, is to cast a slur upon psychometry, usually by them who deplore the personal abili-ty to give such readings. I never saw a test medium envious of a lecture medium to the extent of defamation and ridicule but I have seen several inspirational, trace, and normal speakers ridicule the thimble and glove, or other object paytometric reader. Such readings and spirit descriptions are illustrative supplements to any lecture, however logical and eloquent. Such should not be called "Punch and Judy shows," nor is the earnest Indian in a camp fire pow-wow entitled to such epithet.

For the gift of such readings and tests, and for Indian spirit belpers, Mrs. Kates gives daily thanks; and without them I should not attempt to go over our country teaching the philosophy of Spiritualism.

We were present at the Illinois State Association of Spirual ists' Convention held in Chicago, and were much impressed with the prospects and earnestness of that body. If they can obtain co-operative auxiliary societies in the State they will no doubt build the desired temple and university in Chicago and yet friends of the cause everywhere could readily take one or more shares of stock. It is an incorporated stock company, of which, G. L. S. Jeniser is the president.

Our ride across the prairies was pleasant, and a short visit in Denver showed us it is a beautiful city, that Spiritualism has an extensive following there. At Colorado Springs we were the guests of Dr. E. C. Kimball and wife, where we held a circle and met a large number of the local Spiritual ists. They have a good working society, and are in a city of promise and beauty,

Our trip across the mountains to Aspin was too full of inpiration to justly report. The magnificent grandeur of the Rockies is beyond a pen picture. They must be seen to be imagined. At Aspen we found an earnest band of Spiritualists, led by Mt. J. E. Freeman. This is a silver city, nestled in the mountains, where snow has daily greeted us since our arrival. The silver mines are productive, and the people earnest, industrious, and intelligent. We expect to record good results here, and are already so enthused with Colorado that we would not object to a ranch or silver mine. The spirits prophecy added development of our psychic powers if we remain in this magnetic and electric mountainous section. For such we shall ever hope and pray.

Since being bere we have learned that The Better Way is now LIGHT OF TRUTH. From that way into such light we hope all humanity will ascend. If all will subscribe to it I have no doubt but you will also rejoice. G. W. KATES. Aspin, Colo.

Wallula, Kan.

The Levenworth County Association of Spiritualists held two-days' meeting at the residence of T. C. Denel, Saturday and Sunday, October, 29 and 30, 1892. Mrs. Theresa Allen, an inspirational speaker and platform test medium, was present

and did good work to the satisfaction to all. Mrs. Mabel Aber, materializing medium, of Kansas City, Mo., was with us Friday, Saturday, and Sunday nights, and gave two very satisfactory seances.

Owing to the disturbance of the elements caused by the de-

lay of trains and the anxiety of those present the attempt to have a seance on Friday night, was a total failure. Saturday night, before a mixed audience of thirty-two

entertained by twenty-three of our departed friends. Sunday night the conditions were much better, and the audience not so extensive. Therefore we were honored as we never were before. Several parties were called to the cabinet by the most beautiful forms, who were so perfect as to remove

any doubt which may have existed in our minds concerning the possibility of our loved ones returning to us from the act with the following flattering letter: realms of light and happiness. One of the most convincing proofs of materialization was given us by "Blue Water," an Indian maiden. She material-ned and dematerialized three times in full view of all, and fully six feet from the cabinet, and fourteen feet from the me-

T. N. DENEL, Sec'y.

My last report of my work was from Decatur City, Iowa. Since then I gave a brief course of lectures, etc., in Leon, Iowa, and then came to Wallula, Kansas, to attend a two days meeting of the Leavenworth Spiritual Association. Here I met with many friends of our cause from neighboring cities and towns, and a general feast of good things, both spiritual and temporal, was enjoyed by all. Mr. T. C. Denel and family are richly deserving of much credit for the faithful and persistent efforts in behalf of the philosophy and phenomena of Modern Spiritualism and their kindness to mediums, which could the more fully appeciate having so recently been surrounded by materialistic skepticism on the one hand and superstitious bigotry on the other, with only a few individual sympathizers sprinkled here and there. The hall was beautifully decorated with evergreens and natural flowers which added much to the cheerfulness of the occasion.

One of the leading topics for consideration at the conference meeting of Sunday morning was: The advisability of more perfect organization of our forces as Spiritualists and Liberals as a means of spiritual and financial support within our ranks, and as a protective measure against the organized orthodoxy arraigned against us, and I was pleased to note the unanimity of sentiment expressed in favor of the same. All agreed to the great necessity of State and National organization to advance our cause and aid one another in the struggle for liberty of thought and action.

From Wallula I came to Lebo, Kansas, where I was met by few true and fearless "banner carriers" of the truths of Spiritualism, and who had sent for me to come and help them in this mental battle field with my mediumistic gifts, and to reveal to the people the Light of Truth from the Spiritualistic standpoint. The work was very hard, as the mental forces of my audiences were wholly unorganized and unprepared for the reception of the spiritual demonstrations, but I am happy to be able to say that as I leave this field for Cherryvale, Kansas, I leave behind me many who will reconstruct their code of belief and incorporate some of the principles of Spiritualism. Trusting that the Light of Truth may shine into many hearts and homes all over this fair earth of ours, I remain MRS. M. THERESA ALLEN.

Topeka, Kan.

We have a club of twenty that meets twice a week to investigate Spiritualism. We are sincere and observant. The professions and Churches are well represented. We know that which we have seen are genuine manifestations. The medium's coat-collar is sewed together; his hands filled with oatmeal and sewed to his pants; his bare feet are placed in a pan of flour. Two yards square of black cloth are tacked on the floor outside the curtain. Ten to twenty five forms appear nightly. Many tell their names and otherwise satisfy their friends of their identity. The male spirits appear in white and dark shirts; in dark suits, with and without coats; with and without mustaches. Some come with long whiskers, as they had when in earth life. Little children come, giving names. The females are enveloped in the loveliest white draperies, and some bring an exquisite perfume. An angels have responded. Hearts that were sad have been made Indian girl dances for us, and returns when we applaud. They do not, however, disappear without giving us some practical test of their genuineness.

We hope to see greater manifestations yet, for we know

Lungs is Ayer's Cherry Pectoral. It has no equal as a cough-cure.

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"When I was a boy, I had a bronchial trouble of such a persistent and stute born character, that the doctor pronounced it incurable with ordinary remedies, but recommended me to try Ayer's Cherry Pecteral. I did so, and one bottle cured me. For the last fifteen years, I have used this preparation with good effect whenever I take a bad cold, and I know of numbers of people who keep it in the house all the time, not complexing it safe to be without it."-J. C. Wasalson, P. M., Forest Hill, W.V.

Cough

"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhage, the paroxysms frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cured."-Franz Hoffman, Clay Centre, Kans.

La Grippe

"Last spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I began taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete."-W. H. Williams, Cook City, S. Dak.

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298 St. Clair St., Cleveland, O. The Ether Ray apparatus was awarded the rold medal at the "Ausstellung fuer volksverstaendliche Gesundsheits und Krankenpflege."
Popular Hygiene Exhibition held at Halle, a

judges accompanied the notification of their act with the following flattering letter:

HALLE, A. S., August 28, 1891.

PROF. OSCAR KORSCHELT, Highly Honored Sir: We take great pleasure in notifying you that the awarding judges of the "Ausstellung fuer volksverstaendliche Gesundheit- und Krankenpflege" (Popular Hygiene Exhibition held at Halle, a S. August 21 25, 1891, have awarded your Ether Ray Apparatus the Gold Medal. Numerous experiments and our own observation have convinced us of the fact that your Ether Apparatus conveys strength and energy to the human system, which can be used either as a healing-remedy or invigorator. We noticed especially a very beneficial effect on the nervous system, and your Ether Ray Apparatus offers without doubt, the medical science a new agent. It gives us great pleasure that we are the first who can announce to you our highest appreciation. That your Ether Ray Apparatus is also the means of promoting the growth of plants, satisfactory proof has been given to us. Your very respectfully.

kay Apparatus is also the means of promoting the growth of plants, satisfactory proof has been given to us. Your, very respectfully, W. v. d. Lehe-Halle, Secretary.

Director Eckopy-Stuttgart, Chairman.
The disks for flowers were awarded the Diploma of Merit at the Horricultural Evhibition at Eberswalde, 1892. For further information at Eberswalde, 1892. tion at Eberswalde, 1892. For further informa-tion address ETHER RAY APPARATUS Co

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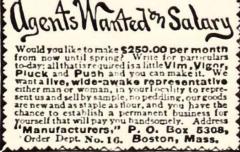
which we propose to send to you, transpor-tation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled n pillow, and is in the act of drawing on its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisitereproductions of this greatest painting of Ida Waugh (the most celebrated of modern painters of baby life) are to be given to those who subscribe to Demorest's Family Mazazine for 1833. The reproductions cannot be told from the original, which cost \$500, and are the same size (17x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1833, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Pansies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

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SHE WHO IS TO COME

- A woman—in so far as she beholds the
 Her one beloved a face.
 A mother—with a great heart that enfolds the
 Yhe children of the flace.
 A body, free and strong with that high beauty.
 That comes of perfect use is built thereof,
 And mind where fleesors rubth over Duty,
 And Justice reigns with Lowe.
 A self-poised royal sout, brave, wise, and tender,
 No longer bind and dumb.
 A Human Being of yet unknown splendor,
 Is she who is to come!

 —Charlotte Perkins Stet

-Charlotte Perkins Stetson

We cordially invite contributions suttable for this department, and assure you they will receive prompt attention. Do not wait till you have something great to say: whatever is of daily interest and moment to row, will be to the members of our Club. Consider yourself one, expected to do your part in entertaining the others. Please write on such grade of the paper, and address all matter for publication to Emma Rood. Turtle, Berlin Heights, Ohio. Tuttle, Berlin Heights, Ohio.

1492!

SOD & VOICE Cod said "I am tired of kings

- I suffer them no more; Up to my ear the morning brings
- The outrage of the poor.
- Think you I made this ball A field of havoc and war,
- Where tyrants great and tyrants small Might harry the weak and the poor?
- "Lo! I uncover the land Which I hid of old time in the West,
- As the sculptor uncovers his statue When he has wrought his best.
- "I will divide my goods! Call in the wretch and slave ; None shall rule but the humble, And none but toil shall have.
- "I will have never a noble; No lineage counted great; Fishers and choppers and ploughmen

Shall constitute a State !" -Ralph Waldo Emerson.

WE WISH to thank the dear women who have sent letters and appreciative words. The helping hands extended are clasped with pleasure and benefit. And such sweet things as your letters say, which we have to cut out, because it is too late to carry a fan to blush behind! But be sure not a word is forgotten, and we make a low bow for every compliment so daintily expressed. We shall be glad to hear from you often. We have only two columns, so try and condense your letters -especially "reports." Remember a welcome always awaits you at the Club.

NANCY HANKS.

How pleasant it is to think there is always somebody to remember the worthy and good persons who fade from mortality into immortality. In October, 1818, on North Pigeon Creek, Ind., there was a burial-no sermon was preached until two years later, when the most broken-hearted mourner, a boy of ten years, obtained a minister to say a few words over his mother's grave. The comely young mother, who was buried from her humble home by loving hands, was Nancy Hanks Lincoln, and the weeping boy of ten years, whom her death had made motherless, was Abraham Lincoln.

Who would have dreamed that day that seventy-four years in the future, in 1892, the name of that sweet lady would be in every newspaper of our great nation, and on almost every tongue? Yet so it is, and when we read of the victorious little mare, Nancy Hanks, who has left Sunol and Maud S with withered laurels, and now is known as queen of the American turf, we feel a lively tingling of blood in our veins in sympathy for her, especially when we know she is named after the mother of our most loved and glorious Abraham Lincoln. There is always somebody to remember worth, and flash it down the ages.

CROWNED BRUTALITY.

The German Emperor deserves the disgust he aroused, both in Europe and America, by instigating an entirely unnecessary and cruel race from Berlin to Vienna which amounted to nothing more important than riding splendid horses to death, and showing the world what fools can sit in high places. Every cause must have its martyrs, we are told, and it may be those willing, obedient horses, who carried their obedient riders at furtherance of humane education, which is so much neglected. Humane training should begin in infancy, and the mother should be the first teacher. It should be continued in the schools, specialized in the Sunday-schools, and made a part of religion and life.

WOMEN'S CLUB CORRESPONDENCE.

A HARLEM LADY OFFERS HER HAND CORDIALLY TO THE MEM

BERS OF THE CLUB. A sister's call has reached my heart; how gladly do I re spond. My interest in the Women's Club is warm and ap preciative. There are so many shut-in lives which may here gather little drops of comfort that I think we should aim to have a sunny corner for their especial pleasure. My own life has been so full of pain and trial that I do not consider myself competent to send forth a note of sweetness, unless it be to tell in simple language of the steps heavenward; of the everyday experiences; how they have chastened my spirit and taught me to live more with my inner self. Then, too, there are blessed whisperings that come from the summerland; from the dear one whose love lifts me up to their hearts as a blessed reality steals over me of their near presence and influence Truthful loves are these, and what wonderful progress have I made since learning the key note to their song. 'Tis love, only love, and the sweet peans of joy fill my soul, but can not find expression.

The gloomy days are gradually slipping away, and the smiling faces, so dimly seen by the inner self, light up the tions of life. I send a poem which describe an incident in pathway to that better land. They do not come at my call, these loves, but after a day of pain and care, when at length I am passive to their influence, how they whisper unto me, and oh! what peace steals in. That we may be helpful to each other is the sincere wish of FANNIE S. RAYNOR.

HERE COMES A POPULAR EDITOR OF WELL-KNOWN ABILITY

UNDER HER NOM DE PLUME. Dear Editor Women's Club: It is with great pleasure that I read your initial editorials in the LIGHT OF TRUTH, October 22d. After having read your strong and womanly articles in that paper-although having read you for years-it is impossible to withhold this little tribute of affection. No stronger and more exceptionally popular leader of the Women's Club could have been chosen "to educate and advise." And now dear editor, trusting that the subject I introduce may meet with your consideration, I would ask: "What would a wayback, or a 'furriner,' have thought if, from their perches in the gallery of the chamber, they had heard Senator Sherman last year introduce a measure entitled, 'A bill to promote and encourage the display of the flag of the United States?""

Don't you think the wayback would naturally exclaim

THE WOMEN'S CLUB. tumbled to! Why there ain't a chance going that we don't might mentally enquire, "What flag have I been gazing at that is so conspicuously displayed?

This bill became a law, and provides that the Quartermas ter General of the army shall sell for cash, to anybody that applies, flags of the regulation patterns at the contract price at which they were purchased by the government. And it provides further that anybody who shall sell at a profit any flag thus acquired shall be guilty of a misdemeanor, and be subject, upon conviction, to fine or imprisonment, or both.

Every time, I notice now, our glorious banner unfurled to the breeze, I wonder in whose interest this extraordinary measure was introduced? We have a hundred firms in this country interested in the manufacture of the national flag. We shall hear more and more from these parties sure as

Next time I will take the "straight path" and bring something for the Club dining table. Yours fraternally,

(Whether the bill which Senator Sherman put forward was draughted in the interest of somebody who owned a bunting factory and manufactured flags or not, the results of its passage are good. The sentiment of patriotism and pride of country can not be felt too early in life. It is easier and cheaper to rear wise and loyal citizens than to maintain armies and wage wars. Fling out the flags and let every American learn the principles of the government they symbolize?

HERE COMES A WORD PAINTER WITH PICTURES OF THE CLOUD CAPPED GRANITE HILLS

Sunday in New Hampshire. Dear Friends: How few, by comparison, must be the number who are familiar with the "lights and the sounds" of our rugged and beautiful New Hampshire hills. And yet here they are, and here are we in the homes among our sheltered nooks, or on our breezy hilltops, with hearts and souls pulsing with the full tide of life, and throbbing with the hopes and fears which make us kin with all mankind, whether East or West.

Oh, life! beautiful life! holy and precious, once an entity, to go on with conscious intelligence through all eternitysometimes in sunshine and sometimes in shade. As I sit by my window looking at the beautiful outlines of the far away 'Temple Hills," I watch the light and shade which chase each other with swift, flying feet over the farm houses, the woodland, and the sere, brown pastures, and consider how nature repeats, ever and ever, the ebb and flow of light and shadow, happiness and sorrow, loss and compensation. How I wish I could present to the far-away lovers of the beautiful, so vivid a description of this carnival of coloring on the mountain side that they, too, could share in its beauty, and could join with us in the reverent thought that "the glory of the hills are His also." But now the rich browns of the oak and the beech, and the dark greens of the pine and the evergreens prevail a combination of color, beautiful beyond expression, while branches and trees, stripped of their foliage, seem to reach out with their delicate twigs and massive branches in appeal for strength to resist the storms and fierce blasts that Winter must bring to them. And so to your fair pages do hearts and souls reach out for light and truth. From all over this broad land, wherever this bright messenger shall go, are hearts and souls cry ing for a higher life, and for the peace and rest that comes from the reaching out and up to the fair "Beulah Land" of knowledge and love. CARRIE M. WAY.

A SISTER SEEKS ADMITTANCE.

Dear Sisters of the Club: With a gentle rap, such as first startled the world to a recognition of Spiritualism, I stand without and seek admittance to the place where women's thoughts, trials, hopes, loves, and prayers find a breathing space; where all may be strengthened and lifted up into a more vigorous selfhood.

Have you reached the point in life where the meaning of these words is clear to you: "Bear ye one another's burdens," and where you realize that we must act as helpers to others in order to help ourselves?

I have fully realized it for the past few days. I thought almost constantly of an absent friend, and desired to go to her home. Soon came a letter full of sorrow from her, telling of a life bereft of its choson companion and lonely indeed. She wrote: "I wish I could see you. There seems to be something in you which responds to my cries and can strengthen me, but it is one of my theories that we have no right to imthe command of the royal brutes who wear misplaced crowns, pose our bad feelings on our friends, and yet we do so every are necessary, or rather will be made use of, as means for the day." I sent at once a white-winged letter, and she was strengthened. So I answered the small voice in my soul, bidding her come when lonely thoughts overpowered her, and life seemed of small value.

Yes, sisters, let us bear each others burdens; go together the thorny ways which lead to higher grounds, and lift up as much of humanity as we can.

EMILY B. RUGGLES, OF BROOKLYN, N. Y.,

Extends a helping hand. Thanks for appreciative words. She says: "I am impelled to give my hand with a sincere desire to help you 'pull or push at the sh in wheels of progress. We hold a 'Women's Astral Congress' here in Brooklyn, and at my home 'The Advance Conference' convenes Tuesday evening. We shall be glad to contribute to the Club reports of spiritual meetings and work in New York and Brooklyn. We are mothers, wives, and housekeepers, so know the importance of good cooking. Theodore Parker said, "The unpardonable sin is making poor bread." I have made bread forty years with that thought, and will send a recipe for bread-making that is almost perfect. I shall send you poems from our congress, although no one surpasses you in exquisite thought, sweetest sympathy. I have read with great delight your verses from 'Mother's Boy' to the last. Give us your hands, my sisters."

Mrs. Elizabeth Coit, president of a society in Columbus, writes: I am delighted that you are to conduct the Woman's Club. I trust we shall catch glimpses o beautiful bwn will enable us to put our best thoughts into the every-day acthe earth-life of a child which now dwells in heaven.

CATCHING THE SUNDRAM, A beautiful baby sat on the floor In his dainty robes of white, While just at his feet, through the open door, Came a bright sun-ray of light.

He gazed with joy at the shining ray, He crowed and laughed with delight; And then he tried in his baby way To grasp the bauble so bright.

When his hands back to him empty came, He seemed to be awed and grieved : But, nothing daunted, he tried again. And the sunshine again deceived.

Though he nothing grasped, not a tear did he shed, Nor in trying longer persist; But bowing his beautiful golden head Saluted the spot with a kiss.

The Romanist politicians never scruple to give a solid rote for the Catholic candidates, unless in the selection of a Protestant they find they are securing a man whose influence they can exert to their own advantage. They will choose a Protestant candidate when they can rely upon using him to "May I be gosh durned if this ain't the greatest racket I ever secure offices for Catholic friends.-Toledo American,

MEETINGS.

Battimore, Md.—The Religio Philosophical Society inverts at Wurtzburger's Hall, N. Exete At, every Sunday at II a. m. and 8 p. m. Chas. A Lipp. see'y, 18d E. Madbon st.

Cincinnati, O. The Society of Union Spiritualists meets at O. A. R. Hail, 115 W. Sixth street, every Sunday morning at 10.30, and in the evening at 7.30. Good speakers and music. Morning services, free; evening, 15 cents.

The Spiritual Progressiv. Society meets at Englert Hail, 67 Marshall avenue, Camp Washington, every Sunday at 7.45 p. m.

People's Spiritual meetings every Sunday, 2.30 p.m., at the American Health College, Fairmount. Good music. Free admission. Free discussion. All come.

Chicago, III. -P. O. S. A. Hall, corner of Wash-ington boulevard and Ogden avenue, Mrs. Cora. L. V. Richmond, speaker, at 10,45 a m and 7,45 p.m.. The First South Side spiritual Society will hold services at 77 Thirty-first street, every Sunday at

Chelsen, Mass. - Meetings held in Pilgrin Hall, Hawthorn street, every Sunday morning circle at 230 p m, evening meeting at 7,39. W. Al-derson, cha'rman.

Colorado City, Colo. – Meetings held in Wood nan Hali Sundays, 2 p.m.

Dayton, O.—The First Spiritualist Alliance meets every Sunday in Knights of Honor Hall, 110 E. Third street, at 7:30 p.m. W. E. E. Kates, secretary. Grand Rapids, Mich.—The Union Society meets every Sunday evening at 7.30 in Kennedy's Hail. The Progressive Spiritualists Society meet every Sunday at 10:30 a.m. and 7:30 p.m. at Elks Hall, 38 N. Ionia street. Thursdays 3 and 8 p.m. Mrs. E. E. Losselyn Pres.

F. Josselyn, Pres.

Haverhill, Mass.—The Mediums' Order of Beneficence meets every Friday evening in room II, Tilton Building, 46 Merrimack street. All are

Indianapolis, Ind.—The Indianapolis Asso clation of Spiritualists meets every Sunday morni-ing at 10:30 and in the evening at 7:45, at Lorraine Hall, cor Washington and Tennessec streets, Louisville, Ky.—The First spiritualist church meet sanday at 11 a m, 3 and 7 p m, at Mt Euclid Hall, West Jefferson street above seventh.

Liberal, Mo.-The Spiritual Science Associa tion meet every Sunday evening at 7:30 and of Wednesday night; Ladles' Aid every Saturday

Los Angeles, Cal.—The Los Angeles Spiritual Society holds meetings Sunday afternoon and evenings in G. A. R. Hall, 610¹/₂ S. Spring street. Al-fred R. Street, president, E. W. Fortune, see 'Al-Mediums and lecturers contemplating' a trip to the Pacific Coast are invited to correspond with us.

Minneapolis, Minn.—The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 1630 a m and 730 p m.

The Washington Union Spiritual Society hold services Sunday morning and evening at 220 2n avenue, south. Mrs. C. D. Pruden, Pres.

Milwaukee, Wis.-Liberal Club meet every Junday evening at 216 Grand avenue.

National City, Cal.—The First Spiritual So-clety of National meets at Griffith Hall, corner of Fifth Avenue and Eighteenth street, at 10.30 Sun-day msrnings and Tuesday evenings at 7.30. Lyce-um 9.30 Sunday mornings. Mr. Herbert E. Dim-ock, president; Mrs. Mary I. Dimock, secretary; Mr. P. Griffith, conductor of Lyceum.

Mr. P. Griffith, conductor of Lyceum.

New York City.—The First Society of Spiritualists convenes every Sunday at Carneçie Music Hall Building, Seventh Avenue between 56th and 57th streets, entrance on 57th street, at 10:45 a m and 7:15 p m. Henry J. Newton, President

The New York Psychical Society meets every Wednesday evening at 114 W. 14th st. Speakers and mediums always present. The public invited.

J. B. Snipes, president, 26 Broadway.

The Society of Ethical Spiritualists meets every sunday at Knickerbocker Conservatory, 44 west 14th street, at 10:45 a m and 7:45 p m.

Adelphi Hall, 52d st. and Broadway, meetings every Sunday at 3 and 8 p m. Mr. J. W. Fletcher,

every Sunday at 3 and 8 p m. Mr.J. W. Fletcher regular speaker. New Orleans, La.—The New Orleans Associa-tion of Spiritualists meet at their hall 59 Camp street, every Sunday evening at 7:30. Geo. P. Ben-son, President.

Norwich, Conn. First Spiritual Union holds services in 6, A. R. Hall every Sunday at 1.30 a.d 7.30 pm. Lyceum at 11.45 a m. Mrs. F. M. Marcy, conductor.

Onkland, Cal.—The Mission Spiritualists meet every Sunday at Native Sons' Hail, 918 Washing-ton street, at 2 and 7,30 p. m.

Plymouth, Mass.—The Mediums' Order of Beneficence meets every Friday evening at 3 Wil lard Place. Agnes W. Gleason, sec'y.

Philindelphia, Pa.—The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Garden. Benj. P. Benner, Pres. Reystone Spiritual Conference meets every Sunday afternoon at 2:30 at the northeast corner Teath and Spring Garden st. J. S. Rowbotham, Pres. The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. m. Conference and Lyceum.

Pittsburg, Pn.—The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:45 and in the evening at 7:45 at their hall, 6 Sixth street. Nicolaus Schenkel, president, J. H. Lohmeyer, sec.

Providence, R. I The Spiritualists' Associ-tion holds meetings every Sunday at Columbia Hall, at 2.30 and 7.30 pm. Lyceum at 1 pm. Quincy, Mass. The Mediums Order of Reneflective meets every Thursday night at 7 Cottage 8. At a re welcome to come and learn of the object of our noble order. B. Porterfield, prest., M. A.

Santa Cruz, Cal.-The Unity Spiritual Society (incorporated) holds services every Sunday at 11 h.m. and 8.p. m. at Beulah Hall (over Santa Cruz Co., Bauk), Pacific Avenue. Sociable every Wednesday evening. Reception (for spirits and mortals) every Friday evening. F. H. Parker, see'y.

Nait Lake City.—Progressive Spiritualists So-ciety meets every Sunday evening, at 7,30 at the Temple of Honor Hall, Main street.

San Francisco, Cal. Circle of Harmony meets every Sunday at il a, m, and 8 p, m, in St. George's Hall, 909 5 Market street. Mrs. F. A. Logan, president, 21s Turk st.

The Society of Progressive Spiritualists meets every Sunday morning in Washington Hall, 35 Eddy st. Mediums' and conference meeting every Sunday at 2 p m. S. B. Whitchead, see'y. Springfield, Mo.—The First Progressive Spir-itual Society maets every Sunday at 2.30 p. m. in G. A. R. Hall on St. Louis st., and at 7.30 p. m. at Harmony Hall, 230 Commercial st. F. L. Under-

St. Louis, Mo.—Ethical spiritual association meet at the hall corner Garrison ave and Olive st, Sunday at 2.30 and 7.30 p. m. Ladies' Ald every Friday afternoon at 1.30.

Summerville, Mass.—Meetings held in Templar Hall every Sunday at 11 a m, 2.30 and 7,30 pm, Mrs. S. E. Buck, conductor. Washington, D. C.—The First National As-lociation of Spiritualists meets in Grand Army

Hall, 1412 Pennsylvania avenue, every Sunday from October till June, at 11.30 a.m. and 7.30 p. m Lyceum at 10 a.m. Goff A. Hall, secretary. Miss Judson's Books.

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DANGERS FROM THE CHURCH OF ROME.

A sermon preached in the Ninth Street Baptist Church, Cinc unati, O., October 13, 1811, by the pastor, Rev. Johns on Myers. "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."

We have just celebrated the four hundredth anniversary of the discovery of this land. The scenes of the past few days have been very suggestive. They have brought to us thoughts of the power and prosperity of this nation. We have been reminded of the providential leadings in the discovery and settlement of America. It was opened to the world when the persecuted and oppressed were in bitterest need of a place of refuge. Yet with all the causes for rejoicing there has come across the blessings the shadows of some impending dangers. It is of one of these dangers of which I wish to speak this morning. I wish to speak of it calmly and without any spirit of bitterness. I wish to bring before you certain facts and certain clear indications. Is it not high time for the people of this country to be more than ordinarily watchful against the encroachments of the Church of Rome? Our forefathers came out from lands made wretched by superstition and religious tyranny, and established one of the freest republics God's sun ever shone upon-a land where men, up to this time, have been free to worship God in accordance with the dictates of their own consciences, without any priestly or papal interference. But is it not time for the words of my text to sound forth, "Stand fast therefore in the liberty wherewith Christ hath made you free," when men march through our streets avowing their hostility to our American institutions?-when in a large assembly one of the leaders rises and declares that, here, in America, the power of Rome should be recognized before the power of our own government, and the sentiment is only met by a silence which seems to say, we do not dare to put it in that form just yet ?-when a Roman Catholic paper advocates that all true Roman Catholics vote for a certain caudidate in our city without regard to party, but solely upon the ground that he is a Roman Catholic?when Protestant papers, fearing to lose the votes and patronage, exalt the influence of the Romish Church? Is it not time that we are true to our name and become Protestants? Are we not in danger of sitting idly by while the powers of government slip quietly into the hands of Rome? Let us see, first, why we need fear the Church of Rome.

answer at once and most emphatically, because she has been the curse of every land where she now rules. One of the mottoes carried through our streets last week was this,"The Roman Catholic Church the Mother of Civilization." I wonder what Roman Catholic authorities would say of Spain-poor priestridden, down trodden Spain. Over eighty-seven per cent. of her people are illiterate. More than half of them are living in dense ignorance and poverty, and yet the Church of Rome has been supreme there for hundreds of years. And poor Spain is a fair example of the civilization of which the Church of Rome is mother. And Mexico, as good a land as ours, with no hindrance to her progress other than the ignorance and degradation in which the priesthood holds the people. When you pass the line between Protestant Texas and Roman Catholic Mexico, it is like passing into another country. Upon the Protestant side of that line less than fourteen per cent. of the people are illiterate; upon the Roman Catholic side more than ninety per cent. A little light breaks for Mexico as Protestant missionaries push forward their work. Where the Church of Rome holds almost absolute power the degradation is the greatest. And yet "Rome is the mother of civilization!" Peru and Brazil and Portugal are examples of what the Church of Rome does for the nations. And Italy, only a few years ago among the obscure and almost unnoticed powers of Europe, is to-day taking on new life. A new era of prosperity is dawning for that land. But it did not come, it could not come when the power of the Pope was supreme. The day Victor Immanuel broke the yoke of papal boudage Italy began to rise in wealth, in intelligence, in influence among the peoples of Europe. I spoke one afternoon in the city of Naples with a prominent officer in that city. I said there is some talk of the Pope coming to America. Well, he said, we should be glad to get rid of him; our people have had their share of trouble because of him. And Ireland, conspicuous for the supremacy of the Romish Church, sending up its cry almost yearly to this free land for aid. Rome surely has had a fair chance there; and yet the bright places in Ireland are the places where Protestantism is beginning to be felt. When we look at Roman Catholic countries a prayer arises from every heart. God deliver America from the blighting power of the Romish Church! But we may come even nearer than this. There is not a place in our land where Romanism prevails but it has degraded it. A gentleman recently told me that property in the region of his home had depreciated in value fifty per cent, within ten years, because, said he, that region has been settled by French Roman Catho lics, and the better class of the community has gone away. There is a street in this city through which it would not be safe to pass after the early hours of the evening-the worst street in sin and ignorance, I think, in the whole city. Two years ago every home upon that street, with one exception, was the home of a Roman Catholic. No one would doubt but that the lowest and most dangerous classes in our city are to be found among the Roman Catholics and colored people, because both have felt the influence of slavery. The slavery of the one, we may see by living examples, is as bad for the mind and soul as the other. I am sure, as the millions under the yoke of Roman bondage see our freedom, they would emphasize this warning message, "Stand fast therefore in the liberty wherewith Christ hath made you free."

We fear the power of the Church of Rome because of the bitterness of their persecutions. It was easy in the days of the Huguenots and Waldensians to use the ignorant, superstitious masses composing the Church of Rome, and to make them believe that they were doing God's service when they put to death, in some horrible form, those who refused to submit to Roman authority. It would be almost as easy today. Watch the company in the presence of the priest; see the superstitious awe with which they regard priest and crucifix. Bound by their superstition, they are within his control to day. But they would not send them to kill Protestants to-day! exclaims some one. Yet the principles of the Pope, Romanists say, do not change. Once, as the representative of a kind God's will, as he blasphemously says he is. he sanctioned tortures and cruelties too awful to be even mentioned. His laws and principles are infallible, why may he not again sanction bitterest persecution? Imagine a father or a brother placed upon the torture rack and then drawn until flesh and muscle parted, and in that agony even not receiving any mercy, while a priest, in the name of religion, smiles upon the scene. That was not the action of an ignorant class in an ignorant age, for the infallible representative of the Church of Rome, the Pope, gave it his sanction. And strange to say, many Roman Catholic authorities to-day justify the Inquisition. Would they do to us what they did in those martyr days if they had the power? For one, I do not wish to see the experiment tried.

We fear the power of the Church of Rome because it would destroy some of our fundamental American institutions. Our public schools they openly declare to be "the the cloud long ago."

cent street display to impress the people with the numbers in parochial or Church schools. All the parochial school children for miles around were gathered to make the numbers large. Children of both sexes marched, and those too young to walk were carried in wagons. Imagine the procession if all Protestant children had been gathered in the same ualism and kindred subjects, which are kept way-young and old, boys and girls! But suppose some cor- in stock at this office. Remit by postoffice rupt members of our Legislature should be influenced by appearances to support a bill giving of the public money for the support of Roman Catholic schools, what would be the result? Why Baptists must at once establish Baptist schools tauces payable to C. C STOWELL, Koom 7, 200 and demand their share of public money. So with every de- Race Street, Cincinnati. O. nomination, until we have only Church schools, and that bulwark against ignorance and national evils, our public school system, is gone forever. God pity America the day the parochial schools take its place. Look at the result of parochial school teaching. The Catholic Church, though numbering only one in nine of our population, furnishes almost one half of all the criminals in our land. In some instances the children who have been brought up under Roman Catholic instruction form five-sixths of the prisoners in our houses of refuge, reform farms, and other penal institutions. We have the census taken of one such reformatory institution in Massachusetts, where 1,226 of the inmates were Roman Catholics, 226 Protestants, and seventeen Jewish. Many prisons have a similar proportion within their walls. It is estimated that three out of every five of the criminals executed in our northern States are accompanied to the scaffold by the Romish priest. This is the result of the so-called godly schools. We should like to have the names of a few great American Statesmen who were trained in parochial and conditions of man's spiritual being. It is schools. "By their fruits ye shall know them." God save pages Sent, postpaid, \$1.25. America from the education which is evidently given in the parochial school. The Sabbath is, in a large sense, an American institution. The Romish Church does not hesitate to desecrate it as she chooses. Even to day, under the sanction of Roman Catholic Church in this city, there is being held a fair, at which there are raffles and a variety of games of chance. The beer to make men drunk is sold right n that region, and Romanists made last Sabbath evening hideous as they crowded the fair. Think of it-this in the name of religion, and the money to go into the treasury of the Romish Church. They delight in processions and picnics upon a day which true Americans regard sacred. If the Romish priest or true Romanist obeys any of our laws, he only does it because he must. He does not recognize the ight of any nation to make laws independent of the Pope. Without papal sauction they have no authority. The laws of the Pope are above the laws of every land to the true Romanist. Thank God, no one consulted the Pope as to what laws should govern our land, or to-day, no doubt, our land would trations. Price \$1 50. be in the same condition, socially and religiously, in which Mexico is. Since there is no papal sanction for any of our American laws, the true Romanist in his heart will have little respect for them. Take the sacred rite of marriage. Our American laws say it is just as sacred and just as binding if performed by the Protestant minister or civil magistrate. The Roman Catholic Church denounces all such marriages as wrong, and says that in our homes we are living in "filthy concubinage." A filthy thrust at a sacred relation, at an American law.

We fear the Roman Catholic Church because it is making more infidels among the thoughtful class of people than all the infidel clubs and literature in the world ever has. Think of the superstition in the Holy Land. I had a thousand times more respect for the Church of Rome before going to Jerusa- author of "Wormwood," "Thelma," lem than I have to-day. You can scarcely think, as you stand there, that rational beings could ever have believed such impostures. The blood of Christ and tears of Christ are there; the stone upon which Mary sat; the crown of thorns; the mark in the rock where he touched his foot as he cents. ascended; these are all worshipped and pointed out to the traveler. I believe that Palestine is cursed far more by the superstitions of the Roman and Greek Churches than by the Turk. The bones of an old woman have recently been sent to this country, and they say as people bow and kiss the box the same of the Roman and Greek Churches than by the cry. It should be found in every household, and its teachings promulgated by every parent. Good paper, well bound, good likeness of authoress, illustrated. Price \$1.50. to this country, and they say as people bow and kiss the box containing them they are healed of disease. Thoughtful men and women look at such mockery and at such hypocrisy, and distrust all religious life and expression. If what Rome teaches is religion, intelligent beings must become unbelievent. Spiritual Songs, (hymn sheets, words only). Containing all the popular hymns for congregational singing. Among them "Happy Greeting," "Beautiful River," "Rejoice and be Glad," "Sweet Bye-and-bye," "We'll Meet beyond the River," "Nearer, my God, to Thee," etc. 8 pages. Price \$2 per 100, postage 25 cents. ers or hypocrites.

What can be done in view of these dangers? We may watch. Watch our politicians, and see that any man who encourages the Romish Church in her effort to gain power shall be talked down, written down, and voted down. We may watch the daily press to see that Roman Catholic powers do not make daily press to see that Roman Catholic powers do not make appreciated by all readers. 16mo, cloth, 167 pages, with portrait of author. Price \$1.00. these papers nominally for the people but really for the Roman Church. Let us ask who are the editors and who the stockitual Universe, by Dr. Edwin D. Babbitt, author
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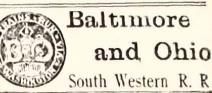


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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

Charles J. Barnes, trumpet medium, has located for a time at 334 Race Street, this city, and will give private sittings.

hich he will send to anyone in small lots for the postage. Address Defiance, O.

-Mr. E. M. Macdonald, who has since the death of D. M. Bennett been the editor of The Truth Secker, the New York Freethought journal, has become the business as well as the editorial manager. Persons having relations with The Truth-Secker should address him at 28 Lafayette Place, New York

-Miss L Rolls, secretary People's Philosophical Society writes that regular services will hereafter be held every Sun-day at southeast corner of Central Avenue and Fourteenth Street. Lyceum exercises in the forenoon and lecturing in the afternoon. Tests and readings given when opportunity presents.

-Prof. 1 Rodes Buchanan delivered a scholarly address on "The New Education" at Wing's Hall, Kansas City, Mo., on the 30th ult. The Kansas City Journal, which devotes near ly three columns to a report of the discourse, says the audience was intelligent and appreciative, and that "the lecture was listened to with attention and interest, and those who heard it felt well paid for braving the inclement weather."

-Mrs. Dr. H. P. Muscroft, a well-known and highly re spected lady of this city, passed to the higher life very suddenly last Saturday through the effects of heart failure which overtook her in the street while on her way homeward from a seasce. Her time had apparently come, but a higher power upheld her long enough to meet with a member of her family, to whom she told where she had been, when the summons came. Mrs. Dr Muscroft was a kind hearted benevolent lady, refined and intelligent, and an honor to the society she moved in. She had been an earnest advocate of Spiritualism for a number of years and was sufficiently ripened to receive the welcome of angel hosts. May her reward be great.

-"Spiritual Songs by J. Clegg Wright" seems an anomaly, but in Spiritualism nothing is impossible. Such is the conclusion one arrives at when inspecting four handsomely printed pieces of sheet music-appropriate and inspiring words set to the harmony of sound-arranged for organ or piano. Professor Wright is not a musician, but his hand is controlled to write music accompanied by the words to be sung to it, the modus operandi of which he exhibited for our private delectation. The names of these respective songs are: "As the Days are Going by," "Waiting," "Toiling in the Shadow," and "There are Spirits all Around us." Price 25 cents each; to be had by addressing the professor, box 413, city, or this office.

-Prof. J. Clegg Wright delivered two interesting lectures last Sunday at the Union Society services to intelligent and interested audiences. Mr. Wright's morning lecture was given in trance, the subject being "How the primal forces of the universe became individualized as life forces." His evening lecture was devoted to cause and effects, interpolated with allusions to various topics that play an important part in the program of the day. He began his discourse with what may be termed an object lesson on motion. It constituted but a simple fact, noticeable almost everywhere, but it fastened the mind of the listener more firmly to the thread that led into the deaths of the argument and logic of the subject. It referred to the movement of an object suspended over a gaslight. There was motion superinduced by heat. Then heat is motion-rapid in proportion to the degree of heat sensed or seen to create an effect. But there are many causes for motion beside this, the former being only a mode. The electric car is moved, but by another mode of motion or power. A table weighing 250 pounds is suspended to the ceiling—witnessed by himself. Some make electricity the cause, attribut ing it to be stored in the hands of the medium touching it. The lecturer pronounced this an impossibility considering the power or force needed to move so ponderous a body. Thus we must look elsewhere for the cause. He denominated it vital power, and which is ever accompanied by intelligence in manifestations of this kind. It is this power, or mode of motion, said he, that made it clear and demonstrative mode still-a more rapid one, because the rap is analogous to an explosion that follows intense heat. Any power raised abnormally produces concussion-an effect of energy thrown among the atoms. To generate a spirit light requires a still higher vibratory power. These are all signals from the spirit world, and are all made up of motions-active in proportion to their quality. Materialization is involved in the spirit rap It involves the control of atomic nature. Thus a science may dence in this knowledge, aided by an ever-increasing power the attention of the audience from first to last. through the additions received daily and through ages past. The mortal who gains a knowledge of these facts has that much in his favor when he passes over. And knowledge is all that he can take with him. It is therefore a duty he owes feet. Man is the product of his own soul powers and sur roundings, and by living to learn his rewards will accompany him into the life to come. - Many other things of interest were told in the course of his argument, but they must be heard to understand the force of their meaning.-Mrs. Wright and Miss Lucy Shannon closed the services with a pretty duet, entitled "Waiting," one of the professor's spirit compo sitions as written through his hand automatically.-Prof. Wright closes his engagement with the Union Society next Sunday, and a large attendance may therefore be looked

Dubuque, la.

The Dubuque Association of Progressive Spiritualists, says the Daily Telegram, of a late date, filed articles of incorporation with the County Recorder Kearns to-day. The articles define the objects of the association as follows :

To help the poor and needy.
 To advocate the charitable, moral and religious life

as the only life consistent with true Spiritualism. To enlighten the members hereof in the philosophy of

spiritual development. 4. To teach psychical law for religious advancement and

promotion of morals in this life.

To inculcate the scientific truths pertaining to the spiritual development of the soul, that the liberal religion of Spiritualism may predominate in the land, uniting the people in closer communion and greater sympathy.

6. To preach to the people the tenets of religion of this society, causing to be proclaimed by its teachers, professors, and ministers, the sciences, phenomenal and philosophical, demonstrating the unity of life, here and hereafter, being not a broken, but a continuous progressive existence, and that life in such continuity is the immortal life, and to the end that all these duties may be undertaken for the benefit of mankind this body corporate is empowered to receive donations acquire, hold, transfer, and convey property, real and per-

sonal. The following are officers: O G.W. Adams, president; Mrs. F. C. Steinhard first vice-president; J. C. Kauffman, second vice-president; P. S. George, secretary; George Ferris, treasurer; Rusus Rittenhouse, C. C. Kidder, Mrs. Clara Dixon, and

Henry Ferris, trustees. The society occupies Liberty Hall in the Grand Opera House building.

Washington, D. C.

in Typographical Hall, 423-425 G. Street, N W. November 2d. Hall.

the following paper was submitted:

claim its purposes.

Also that an initiatory action be taken toward building a national college of hygiene which shall propagate, and a circle held a splendid meeting this evening at Knights of national hospita which shall practice the most advanced Labor Hall, South Fourth Street, which will be their mode of pro course in therapeutics; more especially the aphome for Winter work. The friends of this society have plication a human and spirit magnetism, mesmerism, or taken hold of the study of science of Spiritualism with a hypnotism, by whatever name the force may be known, to fixed purpose of making it useful to their lives, and spreading morbid conditions, commonly called disease or unbealth, to its beneficence among their neighbors. They will try to teach which mankind is subject, and where such morbid states that to do good to and for humanity is the best and most shall be rationally treated by sensible sanitary mean, instead practical creed, and nearer the line to the God principle. Huof the imperfect system now in vogue, in which the drastic manity is strained under the force of vicious legislation, ladrugs and the scalpel bear a prominent part. In an institu-tion of this kind a proper study of the psychic as well as the lieve that the teaching of brotherhood of the human race, barbarity as the dissecting of the human being while in pro-found trance, as was the case with Washington Irving Bishop, the renowned mind-reader.

dustry than dynamite and standing armies. D. McClane was elected president, with other active men and women to push the work.—C. C. Pomeroy, Sec'y.

That cremation instead of earth burial be advocated and MEDIUMS AND LECTURERS. carried out in practice, thus saving many annual victims the horrors of premature interment. As matters now are, enlightened Spiritualists and Liberals, if overtaken by misfortune, are as isolated as though in Siberia, or on the desert of Sahars, so far as sympathy is concerned with their spiritual Box 517, Chicago, 111. -U. G. Figley has seventy five old Spiritualist papers knowledge or belief, and it behooves The Seekers After Spiritual Truth to present for their consideration throughout the ed at West Side, Santa Clara Co., Calif. nited States a view of this subject, and request them to cooperate in establishing these institutions in the District of

Here is the seat of the great Catholic University, and the intended location of another of equal magnitude, that of the powerful Methodist Church. Here, too, are the famous medical colleges for the dissemination of therapeutical lore, and hospitals, and asylums for the care of the defective in body and mind, but whose systems of teaching and practice do not embody the prime cardinal principles that spiritual laws Point, Ind. govern matter, and that supra mundane agencies can be invoked to assist in making whole those who seek in vain from materialistic teachers and practitioners of therapeutic art for dress you bixth Avenue. alleviation of woe.

Therefore, it should be a matter of pride, as well as philanthrophy, for the advanced and progressive classes to create these halls of learning and places of refuge for the suffer-ing, which shall be monumental to a radical departure from the materialistic doctrine of the time in which we live.

All correspondence may be directed to Wm. C. Scribner, president, 461 G Street, N. W., Washington, D. C. O W. HUMPHREY, Sec'y.

Stuttgart, Ark.

I think it is generally believed that this State is somewhat slowinits march of progress up the hill of spiritual science. And on account of its political conservatism it is extremely slow in the development of its vast recources of mineral wealth, its rich soil, its prairies and vast belt of timber. Also its many mineral springs and health flowing streams of pure water

But in the last few years both Eastern and Northern enterprise has been steadily pouring in, and changes-rapid changes towards a higher civilization is constantly taking desires engagements in the lecture field for place.

Stuttgart is one of the most thriving cities in this State and is principally settled by people from the Eastern and Northern States.

Many spiritually illumined minds from the civil zed North have already located here. As a natural result these progressive minds have formed themselves into a society and built for themselves a neat, commodious spiritual temple in which they have held regular meetings during the past year. For the last six months your correspondent has been their regular speaker. But for the want of more ready means we have no spiritual public library, nor suitable books for the formation of a children's lyceum. But we have them both in anticipation.

A few words in relation to your correspondent. My enagement with this society will soon draw to a close, and eave room for younger workers. My age (eighty next April) and present ill-health will compel me to suspend public busi-

For the above reasons I trust this letter will attract the attention of some younger homeopathic physicians and speaker, with whom I may correspond, with the view of his taking my place here. I have office fixtures, books, medicines, a good practice, of which, by an agreement, I will give immediate calls for platform work. Permanent address possession. A good chance for some one as necessity will 1200 East Twenty-fifth Street, Minneapolis, soon compel me to retire Address E. B WHEELOCK, M. D.

NOTES FROM ALL POINTS.

Milwaukee, Wis .- Our society has engaged J. W. Dennis, of Buffalo, N. Y., to lecture for them during the month of November. His address will be 1611 Cedar Street.-Sigma.

Washington, D. C.-The First National Association of Spiritualists moved into its new quarters-Metzerott's New Music Hall-last Sunday, with Moses Hull and Maggie Gaule attending to the spiritual wants of the audience. Goff A. Hall, the genial secretary, says they now occupy the finest hall in the city.

Rochester, Ind .- The Indiana Association of Spiritualists will hold their next quarterly meeting at Rochester, comto us that there is a spirit world. The spirit rap is another mencing Thursday, December 15th, at 7 p. m., and continue over Sunday. Mrs. Colby Luther and other good speakers and Illinois at reasonable terms. Address her will be in attendance. Reduced hotel rates \$1 per day. Everybody cordially invited .. - J. W. Westerfield, president; Flora Hardin, secretary.

Vassar, Mich.-G. M. Williams writes that a small band of believers in the Harmonial Philosophy engaged Mrs. A. E. Sheets, that well-known and gifted inspirational speaker, to etc., at Ashland, N. H., Box 85. address them on the 30th ult., afternoon and evening. Her be builded from their study. Understanding and knowledge evening discourse "What will be the effect of a union of come with investigation. The spirit world takes the prece- Church and State?" The discourse was interesting and held

Lowell, Mass .- Hon. E. Pickup, under date of 30th ult., writes: Mr. E. S. Bowtell, of Boston, occupied our rostrum this day and took for his subject in the afternoon "Is life at 144 N. Liberty Street, Elgin, Ill. worth living?" and in the evening gave his experiences as a to himself to investigate, for there he must stand on his own Trappist monk to a large audience. He is an eloquent speaker and will be greeted with still larger audiences on his next visit to Lowell. Next Sunday Mrs. Kimball, of Lawrence, test medium, will be with us.

Buffalo, N. Y .- Mrs. A. M. Glading, of Doylestown, Pa., has a two months' engagement with our society. She more than fills our hall each Sunday, and her tests from the platform are splendid. She has had calls to lecture from several of the surrounding towns, and from Rochester, N. Y. Lately she filled an engagement at Welland, Ont., and she lectured also for the Spiritualists of Aurora, N. Y. Our society is in a flourishing condition under her guidance.- J. W. Dennis.

South Norridgewock, Me .- Mr. A. E. Tisdale and Mrs. Lewis have been with us since the Madison camp-meeting in September. They started for their home in New London, Conn. We hope and trust that the good seed sown by his able and instructive lectures while with us will take root and yield an abundant harvest ere he comes here another year, for by them and his kindly assistance and suggestions for our wads, when someone suggested told Bolliver. good, we have been enabled to organize the First Progressive Spiritualistic Society of Norridgewock.-Secretary.

Decatur, Ill .- We had Dr. J H. Randall with us on the 16th ult. He lectured for us on the "Spiritualism of Christ," and made a good and lasting impression on his hearers. The out, then the trouble began. doctor is a fluent speaker and trance lecturer, and has a high class of controls. Our society is weak in numbers and finance as well, yet we are gaining, though our cause is not very popular in this orthodox city. We have some noble home talent, Sisters Jones, Hill, and Masterson, with others. What we greatly need, however, is a platform test medium, a materializing or a slate writing medium. We are open to correspon-

dence with them. Address Thos. S Kizer. Aspin, Colo.-Mr. and Mrs. G W. Kates, of Philadelphia. is with us under engagement for the month of November. Their first meetings were held Sunday, October 30th. A few earnest souls assembled in the morning, and listened to an earnest address by Mr. Kates. At night quite a large audience assembled and heard an eloquent and forcible discourse upon subjects presented by the audience, given by Mrs. Kates under control. Her tests and readings were interesting and generally correct. We have a good working little society, and our citizens are anxiously inquiring. We expect good results during the stay of Mr. and Mrs. Kates, and hope to be able to

secure other efficient workers to follow.-Miner. Atlanta, Ga.-Professor Frank Bosworth writes that Charles Crandall, a prominent Spiritualist, of Atlanta, was stricken with paralysis on the 1st inst., and passed over in At the stated meeting of the Seekers After Spiritual Truth thirty minutes. Funeral services were held at the Spiritual Among other exercises Rev. Dr. Bowman, of Brook yn, delivered an address on immortality, and Hon. A. C That the Seekers After Spiritual Truth take initiatory steps Ladd paid a glowing tribute of respect to the departed at the earliest practical date toward founding a national uni-versity for the encouragement of science, literature, and art, attended, and the floral tributes were many and beautiful. especially for the study of psychic science, embodying every The sorrowing wife and daughter of Brother Crandall received phase of supra-physical phenomena, and that a journal be many attentions from loving friends at the funeral. The de established in connection with the university which shall pro. parted was in his forty ninth year; a prominent merchant and a member in good standing of various city organizations

Columbus, O .- The Columbus Psychical and True Life physical nature of man will render impossible such deplorable will do more towards the emancipation of the oppressed in-

- More: Hull speaks in Washington, D.C., dufng November
- Mrs Ada Foye's permanent address is P. O.
- Mrs Elizabeth Lowe-Watson may be address
- Mrs. Celia Loucks will make engagements for fall and winter to lecture. Address Find
- lay, O. Oren Stevens, the boy medium, during Noember address at 51 Freemont Avenue, Day
- Mrs A H Colby Luther may be engaged fo
- November, '91, and January, '93. Address Crown
- Mrs Effie Moss, materializing medium, will be in New York City during November. Ad Mrs. Dr. Sarah B. Marvin, spiritual healing
- medium, has removed from Charlestown, Mass to 125 Weybosset Street, Providence, R. I.
- W. A. Mansfield is located at present at 1420 Cedar Avenue, Cleveland, O. Will visit neighporing towns at intervals.
- E. Bowtell speaks in Plymouth, Mass., No vember 13th; Malden, Mass, December 11th Address 223 Shawmut Avenue, Hoston, Mass. G. W. Kates and wife have accepted a call to
- spend the winter in Colorado and the West. Their address during November will be Aspen, Colorado. Mrs. Elizabeth Stranger, inspirational lec-
- turer and test medium, will respond to all calls. Address 171 Pine Street, Muskegon, Will C. Hodge, who is now located at Chicago,
- Winter months. Will make terms reasonable Address 315 West Van Buren Street.
- Mrs. L. A. Grove desires to serve societies as platform test and musical medium. Those wishing her services can address her at 277 North Nineteenth Street, Columbus, O.
- Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements; will also speak at funerals. Address, 4954 South State Street, Chicago, Ill.
- Many testify to the correctness of readings on all business, social, and domestic matters given by Mrs. Maggie Blewart. Price \$1 and
- stamps. Address, 264 E. Main Street, Piqua, O. Mrs. A.E. Sheets, inspirational speaker, Grand Ledge, Mich., P. O. Box 883, will make engagements for the fall and winter, beginning September ist. Will also answer calls for funer-
- Mrs. J. W. Miner, trance speaker and psychometric reader, is now ready to respond to all
- Mrs. A. I. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Ad dress 130 Locust Street, Mt. Auburn, Cincinna-
- Willard J. Hull speaks in Haverhill, October 30th. November he has the rostrum of the Boston Spiritual Temple, Berkeley Hall, Boston, Mass. Address mail, 52 Rutland Square, Boston, Mass., care of Wm. Boyce.
- Mrs. Lora Holton, musical test medium and psychometrist, will answer calls for platform work for societies in Michigan, Ohio, Indiana, at Vicksburg, Kalamazoo Co., Mich.
- Jennie S. Johnson, President M. O. O. B., may be addressed until further notice for formation of auxiliaries of Mediums' Order of Beneficence also for lectures, tests, psychometric readings,
- Geo. H. Brooks is now ready to accept engagements to lecture from all points, having given up the work of the State Association of Illinois. He lectures in Wonnewoo, Wis., during November and Kansas City, Mo., during December. May be addressed for the present
- Prof. J. M. and Mrs. M. T. Allen closed their engagement with the society at Liberal, Mo., on Sunday, September 25. They spoke at Cherry vale, Kan., October 2d. Prom Kansas City Mrs. Allen proceeded to Decatur, Iowa, while Prof. Allen started by the Santa Fe for the Pacific Coast, stopping off at Topeka to lecture October oth. His first engagement in California is at San Bernadino, where he opened work October 16th. Address 142 Seventh Street, that city.

A SAGACIOUS BANKER.

Old man Bolliver was already established in Utah when the saints arrived at Salt Lake. He was well to do and had a reputation for honesty, which was a fortune in itself in those days of pioneer uncertainty. Pretty soon the Mormons began to look around for a bank for their The saints kept on depositing " in the name of the Lord" until a good deal of their stuff was in the hands of their chosen banker. All went smoothly until some of them wanted to draw

"Stuff's here," says Bolliver, "all right enough. but we've got to hev this here business ez straight ez er string. Thet money's all deposited 'in the name of the Lord,' and ther nobody can't get it out onless they hev an order signed by the proper party."

The news of this decision made it prudent for old Bolliver to move to California, which he accomplished before the run on the bank began.-Ex.

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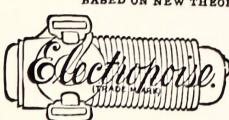
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